WHS

J. W. Anderson

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AN INTRODUCTION

TO THE STUDY OF

NEW TESTAMENT GREEK

BY

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In Piam Memoriam

Patris

doctissimi dilectissimi

hunc libellum dedico:

"ingue tuis nunc
ficta pedum pono pressis vestigia signis,
non ita certandi cupidus quam propter amorem
quod te imitari aveo."

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PREFACE TO THE THIRD EDITION

An unexpectedly sudden call for a third edition of this little book makes it quite impossible for me to attempt any very drastic revision, even if I felt that in so unambitious a work there was room for extension. That in the thirteen years which have passed since it was first published I have found so little to alter, is explained by the loving care bestowed upon it by my father. It is more than ten years now since I had to find out how to do my work on the Greek Testament without his guidance, but time does not lessen the sense of indebtedness and inspiration.

Since 1903, when the second edition appeared, I have been continuously engaged in teaching from it, an advantage which has borne fruit in a good many alterations of detail throughout. I have not made any changes affecting the plan or even the paging. Only the first chapter has been rewritten since the book first came out. This was necessitated by the flood of new light on the nature of New Testament language which has come from the researches of scholars like my friends Professor Deissmann of Berlin and Professor Thumb of Marburg, working on the material which recent discovery has provided in such abundance. The immense collections of non-literary papyri from Egypt, poured forth with bewildering rapidity by such explorers and editors

as our own Drs Grenfell and Hunt, have occupied me constantly since Deissmann's *Bible Studies* appeared (1895). The results of this work are collected in the *Prolegomena* to my forthcoming *Grammar of New Testament Greek*, a work committed to me by my father, whose collaborator I was to have been in thus rewriting as a new book the edition of Winer's famous *Grammar* which he published in 1870. My *Prolegomena* appeared early in 1906, and has just reached a third edition: the next instalment of the larger book is being pushed on as fast as is possible in a busy teaching life, with new material for the work perpetually accumulating as every new volume of papyri or inscriptions comes from the press. Students who wish to pursue the further enquiries for which this little book is designed to prepare them may be referred to the full account of present-day research I have given there. Perhaps it would not be superfluous to mention a more popular description contained in my lecture, "The Science of Language and the Study of the New Testament" (Manchester University Press, 1906).

Hellenistic Greek has been coming to its own in this country within the last few years, and a wholly independent Hellenistic Grammar is not so bold a venture now as it would have been in 1895. I have not cared to derange the paging by cutting out the small print which suggests an Attic basis for the grammar; but the student may well be reminded that

he may learn Hellenistic in this book without the least reference to the more elaborate language of classical times. In days past every one learnt Attic first, and then studied the New Testament forms and syntax as deviations from the correct standard. That is no longer necessary. Indeed I should myself plead for the reverse procedure. In days when the study of Greek—the language through which the foundations of all our sciences were laid for the modern world—is in no small danger of being extruded by clamorous rivals, it may well be found that to begin with the simpler dialect of the Greek Testament not only opens the door first to what is supremely worth reading, but encourages the student to develop his Greek so as to read the masterpieces of the queenliest language ever spoken on earth. I hope that this little book, with the appended *Reader*, in which an order of study is suggested for those who work without a teacher, may enable many an earnest student of Scripture to discover how immense is the gain of reading the New Testament in its original tongue, and how much advantage even a little knowledge of that language will bring. How accessible that knowledge is I learnt with profound satisfaction when I found this book a few years ago in the hands of a poor and almost helpless cripple in a Black Country cottage. He had taught himself Greek enough to work through several chapters of St John, and he used the added knowledge of Holy Writ to instruct and inspire the young men who gathered

around him in the little room which proved a very gate of heaven for many. If my book continues to fall into only a few hands like these, I shall feel more than repaid for the considerable labour which even a beginner's manual inevitably involves.

J. H. M.

DIDSBURY COLLEGE, MANCHESTER,
April 1909.

NOTE TO THE FOURTH EDITION

THE fourth edition has to be sent forth, like the third, with only a limited revision. My plans for larger changes mostly involved cutting out some small print which might be spared, and this does not at present seem worth while. I have been using this little book in my classes now for twelve years, during which I have been engaged in continuous research work upon Hellenistic Greek; but I am glad to find that the number of necessary alterations in this beginner's book has been comparatively small. I repeat without change the Preface which speaks of days in which friends and fellow-labourers in Britain and Germany could pursue together their work upon the inexhaustible treasures of the New Testament. Alas! ἔρχεται ὁ τοῦ κόσμου ἄρχων. Yet the Book which these unpretentious pages try to serve tells us that still the God of Peace reigns. May His Kingdom come!

J. H. M.

DIDSBURY, *October* 11, 1914.

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LIST OF THE PRINCIPAL ABBREVIATIONS

O.T. = Old Testament.
N.T. = New Testament.
LXX = the "Septuagint" Greek Version of the O.T.
MS. = manuscript; MSS. = manuscripts.
T.R. = Textus Receptus ("Received Text"), practically the text from which the A.V. was translated.
A.V. = Authorised Version.
R.V. = Revised Version.
W.H. = Westcott and Hort's *New Testament in Greek.*
The text is identical in the larger (2 vols.) edition and the smaller: in the latter the *marginal* readings (*i.e.* readings almost deemed worthy of a place in the text) are placed at the bottom of the page. For the order of the Books, see Index I. at the end of this grammar.
Hickie = Greek-English Lexicon to the N.T., by W. J Hickie.
a. = active
m. = middle } in the "List of Verbs."
p. = passive
Other abbreviations will explain themselves.

INTRODUCTION

THE LANGUAGE OF THE NEW TESTAMENT

The language in which the New Testament is written is Hellenistic Greek, and it will be desirable to sketch briefly its history before we proceed to describe its grammar. It is a language well worth our study, a medium of expressing thought adapted uniquely to the requirements of writers who were to proclaim to the world a universal religion. It is Greek, but Greek purged of that delicate subtlety which makes Athenian masterpieces the despair of translators. While it has thus lost many features which lend grace to literature, it has preserved unimpaired the wealth of resource in exact expression which characterises Greek above all languages.

We describe this language firstly as *Greek*, and

secondly as *Hellenistic*, by which we imply that it is *common* Greek, *colloquial* Greek, and *late* Greek. This chapter is intended to develop each of these statements.

Greek is the language of the people who called themselves—and still call themselves—*Hellenes*; a people who, in ancient times, confessedly attained the highest cultivation of mind and body that the world has ever seen. It is a member of the great Indo-Germanic [1] (Indo-European or Aryan) family, embracing the Indian, Iranian, Armenian, Italic, Keltic, Germanic, and Slavonic branches, with others less conspicuous. All these have a well-marked unity of structure and vocabulary which points us back to a parent language spoken thousands of years ago by half-savage tribes radiating (probably) southwards from the shores of the Baltic. Could we discover records of our Germanic ancestors belonging to the period when the Homeric poems inaugurated the extant literature of Greece, we should easily perceive the similarity, which even now can be detected

[1] The name roughly describes its extent, from India in the East to Iceland (or America !) in the West.

between English and Greek by those who possess the key. This fact will prepare us for finding that the two languages, despite the enormous changes which have made English what it is to-day, remain sufficiently alike in spirit to make the transference of thought from one to the other a matter of ease and precision. The Old Testament was written in a language which in history and form has always been totally strange to us and our kin. The New Testament appears in the dress of our own family.

Small though the territory of Greece was, the genius of the people preserved the most remarkable independence of dialect. Every little town insisted as long as it could on political independence of its nearest neighbours, and in the same spirit spoke a dialect sometimes as different from that heard twenty miles away as Scotch is different from Cornish. Among these dialects the first place is claimed by the *Achæan* or *Æolic*, which the singers of the Iliad and Odyssey very probably used. *Doric*, the speech of the Spartans and kindred tribes, leaves little mark on literature. Even less is left by the dialects classed together as *North-west Greek*. *Ionic* reciters (com-

pare the Hebrew *Yavan* as a name for Greece in general) adapted the Iliad and Odyssey, and the delightful story of Herodotus comes from an Ionian's hand. But by far the greatest share of the glories of Greece belongs to the Athenians, the nearest relatives of the Ionians; and in their *Attic* dialect is written the most perfect prose and poetry that the ancient classical world has bequeathed us. When Greek independence was crushed under the heel of Macedon, and the genius of Alexander had transplanted Greek culture to new centres in Egypt, Asia Minor, and Syria, there was a rapid fusion of the various elements making up Hellenic nationality. The natural effect was the evolution of an average Greek, based on Attic, as the leading dialect, but avoiding what was specially peculiar in it. When this new *κοινή* or "common" dialect came to be written down, the standards of orthography were naturally determined by the literary language, which was mainly Attic, while the spoken tongue owed not a little, especially in pronunciation, to the other dialects.

The statement just made prepares us for learning that this New Testament Greek is *col-*

loquial. The discoveries of the last few years make this fact the key to the whole question now under discussion. We have long been accustomed to compare the New Testament with literary works of the same period. The very obvious differences in language were always supposed to arise from the fact that the Biblical writers were, with a single exception, Jews. Palestinian Jews were assumed to think in their native Aramaic[1] what they wrote out in Greek, and the Greek was consequently coloured with "Aramaisms." Moreover, among the Jews of the Dispersion (see John 7^{35}, Jas. 1^{1}, R.V.) there was the influence of the Greek Old Testament, called the Septuagint (LXX) from the legend that it was executed by *seventy* translators. In this way the idioms of Semitic affected the Greek of Palestinian Jews and "Hellenists" alike; and the *Hebraic* element was necessarily the first to be described in any systematic account of the language of the Greek Bible. All this has been

[1] The language of the districts north of Palestine, which superseded the cognate Hebrew among the Jews during the fourth and third centuries B.C.: the fragments of our Lord's words in the Gospels—*Talitha cumi*, *Ephphatha* etc.—are in this dialect.

changed within the last few years by the study of the Egyptian papyri, and (to a less extent) the later inscriptions. We are now at last able to read the everyday speech of the people, and we find to our astonishment that one "Hebraism" after another can be exactly paralleled from the letters, wills, petitions, or accounts of Greek-speaking Egyptians from the fourth century B.C. downwards. It is becoming clear that in general we must only expect Semitic idioms in places where there is direct and over-literal translation from the Hebrew of the Old Testament, or the Aramaic which presumably underlies the Greek of men living in Judæa. In Palestine, as in Lycaonia (Acts $14^{11ff.}$) and elsewhere, the bulk of the people must have been like the Welsh to-day, greatly devoted to their native language (cf. Acts 22^{2}), but able to understand and use the language then current throughout the civilised world. We have not as yet found that this language differed appreciably in different places throughout the enormous area over which it was spoken. "Judaic" or "Biblical" Greek being no longer recognisable as a distinct variety, we can use without restriction the general term *Hellenistic*, employing it after the manner of the

old "Atticist" grammarians for the one general Hellenic vernacular, as distinguished from the archaic language now firmly established for use in "correct" literature.

For when we read the authors of the centuries just before and just after our era, we soon find that they write in a more or less artificial dialect. Their standard is the Attic of the classical period, which was constantly held up by grammarians as the only permissible literary language. Since Attic was practically extinct by this time, they often used it incorrectly, and most of them were frequently slipping into constructions borrowed from their own ordinary conversation. The literary Atticistic and the colloquial Hellenistic dialects lived on side by side, and any student of modern Greek who compares a newspaper article with a folk-song, can see that the same kind of distinction survives to-day. It is only for the literary Greek that it is important to dwell on the *lateness* of the writers of the first century. Lateness in the case of an Atticist meant that he was writing in a dead language, like Chatterton composing in the English of the Plantagenets. In the spoken language date made surprisingly little difference, when once the common Greek was

formed. A generation or two sufficed for its evolution, when Bœotian and Ætolian, Ionian and Spartan, had come to share tents in Alexander's army, or settle down as neighbours in Antioch or Alexandria. The study of the papyri shows us that the decades which separated the earliest specimens of colloquial *κοινή* from our latest monuments of classical Attic completed a development which was very little disturbed for centuries. The vernacular Greek of to-day, which is the lineal descendant of the *κοινή*, contains a multitude of features already recognisable in the New Testament, but wholly absent from the classical language.

To a limited extent—especially in *Hebrews* and Luke (cf. *e.g.* Lk. 1^{1-4})—the literary style appears in the New Testament. Literary words, obsolescent in the colloquial language, probably appear in other places. Since the spelling is always dependent on a literary tradition, except in uneducated writing, there were some classical constructions thus preserved which no longer had an independent existence in the oral dialect, through the assimilation of various sounds in pronunciation which in writing were still kept distinct.

It need hardly be added that gradual changes in the vocabulary were going on steadily through the whole period which leads up to our era. That force of spoken language which is always weakening old words and bringing in new expressions to be toned down in their turn, was acting as powerfully in Greek as it does now in English; and in the course of centuries the undignified or exaggerated character of a word or phrase would be entirely forgotten.

Such then, in briefest outline, are present views as to the difference between the Greek of Plato and that of John or Paul. Those who please may draw comparisons unfavourable to the latter, as deficient in the graces which make Attic literature the wonder of the world. But when these pedants of classical learning stigmatise the language of the New Testament as bad Greek, we may reply, firstly, that such a writer as Aristotle, four centuries earlier, showed at least an equal disregard for the niceties of literary style; and secondly, that Tennyson is not blamed for not writing in the language of Chaucer. The true test of "correct" speech is the clearness and accuracy with which it expresses thought; and judged by that standard the Hellenistic

Greek has nothing to fear. It is at any rate exceedingly clear that the literary Attic could never have served, as did its despised successor, to make a world-speech ready at the providential time to convey the message of a world-religion.

I have intended this book mainly for those whose Greek studies are directed simply towards the reading of the New Testament, and for such it would be beside the mark to dwell on points where the language has deflected from classical standards. But I have endeavoured to guard the interests of classical students by occasionally calling attention to deviations from Attic. In many of the declensions and verbal paradigms it is not possible to complete the example from New Testament Greek alone, and I have silently added the classical complement where there is no reason to doubt the existence of the form in Hellenistic Greek. It has seemed advisable, for the sake of completeness, even to give the Dual Number, though it is unknown in New Testament Greek, and comparatively infrequent even in Attic: it will not materially add to the information with which the beginner is burdened, even if he does not claim the liberty which the small print gives him to pass it by.

ACCIDENCE

CHAPTER I

SOUNDS AND WRITING

1. The Greeks learnt the art of writing from the Phœnicians, perhaps as early as the ninth century B.C. The different tribes of Greece adapted in different ways the letters of the Phœnician alphabet, which was practically identical with the old Hebrew, and from one of these adaptations, transplanted early to Italy by Greek colonists, comes the alphabet of Rome, which we have inherited. Another adaptation, the Ionic, secured the primacy in Greece during the fourth century B.C., and it is this which supplied our ordinary capital letters (first column below). For writing on papyrus and such material a modification was adopted, as shown in the second column; and these "*uncials*" (*i.e.* capitals) were employed exclusively in the

copying of books, not going out of use for this purpose until about the ninth century A.D. Out of these letters had been developed a more convenient *cursive* or "running" hand, from which arises our ordinary print. Students of the New Testament will remember that the description of a manuscript as uncial implies, with hardly any exception, superior antiquity, and therefore, speaking generally, superior trustworthiness, to a cursive manuscript. In the table of the Greek alphabet below are given (1) the ordinary uncials of Greek inscriptions, used as capital letters in modern printed books[1]; (2) the uncial letters used in the oldest MSS., in which Westcott and Hort and some other modern editors print the quotations from the Old Testament; (3) the cursive letters of modern printing; (4) the Greek names of the letters; (5) the English equivalents for transliteration.

2.

A	Α	*α*	Alpha	*a*
B	Β	*β*	Bēta	*b*
Γ	Γ	*γ*	Gamma	*g*
Δ	Δ	*δ*	Delta	*d*

[1] Strictly, these capitals ought to be printed *upright*.

E	ϵ	ϵ, ε	Ei (Ĕpsīlon)	*ĕ* (short)
Z	ϛ	ζ	Zēta	*z*
H	ʜ	η	Ēta	*ē* (long)
Θ	ϑ	θ, ϑ	Thēta	*th*
I	ι	ι	Iōta	*i*
K	κ	κ, ϰ	Kappa	*k*
Λ	ʌ	λ	Lambda	*l*
M	ʍ	μ	Mū	*m*
N	ɴ	ν	Nū	*n*
Ξ	ξ	ξ	Xī	*x*
O	ο	ο	Ou (Ŏmīcron)	*ŏ* (short)
Π	π	π	Pī	*p*
P	ρ	ρ	Rhō	*r*
Σ	ϲ	σ and ς	Sigma	*s*
T	τ	τ	Tau	*t*
Υ	ʏ	υ	U (Upsīlon)	*u*[1]
Φ	ϕ	ϕ, φ	Phī	*ph*
X	χ	χ	Chī	*kh* (*ch*)
Ψ	ψ	ψ	Psī	*ps*
Ω	ω	ω	Ō (Ōmėga)	*ō* (long)

NOTE.—(*a*) In writing the cursive letters the student should observe the following points:—(1) *a* not like English *a*, but made in one stroke

[1] English *y*, in words derived from Greek: thus *hypocrite* from *ὑποκριτής*.

like an 8 cut off and laid on its side; (2) be careful to distinguish γ (g) with tail; ν (n) with sharp point, no tail; υ (u) rounded.

(*b*) Before γ, κ, ξ, or χ, γ is pronounced *ng* (as in *sing*).

(*c*) The cursive form ς is only used at the end of a word. The other alternatives in the cursive column are mere matters of choice.

3. The ancient *Pronunciation* of Greek is too difficult a subject to enter on here, and for practical purposes it is quite unnecessary. In England a purely conventional system is used, based on the treatment of Greek words as if they were English. Thus, among the vowels, we pronounce ᾰ (short) as *a* in *hat*, ᾱ (long) as *a* in *hate*; ε as *e* in *get*, η as *ee* in *feet*; ῐ as *i* in *pit*, ῑ as *i* in *bite*; ο as *o* in *not*; υ short or long as *u* (*yoo*) in *unite*; and ω as *o* in *note*. Among the consonants few points need mentioning: γ and τ are always pronounced as in *get*, *ten*, except when γ has the value of *ng*; ζ is very commonly pronounced like *dz* in *adze*; and χ is pronounced like κ. There is no doubt whatever that our system would have made nearly all the vowels and many of the con-

sonants absolutely unintelligible to a Greek of the apostles' time; but as we are not generally required to make our Greek intelligible to any but Englishmen of the twentieth century, this does not matter. It need only be added that in other countries the vowels are generally pronounced on a system very much nearer the old Greek—*α* as in *a*h, *ε* as in m*ay*, *η* as in th*e*re, *ι* as in f*ee*t, *ο* as in wind*ow*, *υ* as French *u* or German *ü*, and *ω* as in sh*o*re. There is a movement on foot for bringing these and many other approximations into use among ourselves, but we need not describe it here.

4. *Breathings*

Every word beginning with a vowel must have that vowel written with a *breathing*. The *rough* breathing is *h*: thus *ἁ* is *ha*. The *smooth* breathing, which is denoted by an ordinary comma, is the faint catch in the throat which may be detected before every initial vowel except in singing: thus *ἀ* is *a* as in English. Every word with initial *υ* has the rough breathing, which is also placed almost always over an initial *ρ*, making the sound *rh*, or rather *hr*, which existed in Old English, and may be heard in Welsh. In

the middle of a word ρρ is often written ῤῥ, *i.e rrh.* A breathing is always placed over the *second* element when a diphthong is concerned: thus οὐ, not ὀυ. (So with accents—see below.)

5. *Vowels and Diphthongs*

The Vowels are (1) ε, ο, *short*, and η, ω, *long*, with α, which can be either short or long; (2) ι and υ, long or short, which may form diphthongs by being placed after any of the six vowels in (1).

We usually pronounce the diphthongs like the English letters corresponding: thus αι (provincial *ai*, heard in the Parliamentary *Aye*!) αυ (*aught*), ευ and ηυ (*eu*logy), οι (*boil*) ου (*house*), but ει like ῑ in *isle*. Hardly any of these pronunciations are even nearly right; but the old pronunciation is too hard a question to open here.

In *cursive* writing, the ι, when combined with the *long* vowels ᾱ, η, and ω, is written underneath ("*iota subscript*"). These diphthongs, ᾳ, ῃ, ῳ, are now pronounced like ᾱ, η, ω, as they were in the time of the New Testament writers.

To the diphthongs already mentioned should be added the combination υι, which we pronounce as *wi* in *wipe*.

6. *Consonants*

Consonants are classified as *mutes*, *spirants*, and *liquids*, putting aside the double symbols ξ (ks), ψ (ps), and ζ (originally zd). *Liquids* are consonants capable of being prolonged, viz. λ, ρ, and the nasal liquids μ, ν, and γ when pronounced *ng*. *Mutes*, or *Explosives*, are sounds which cannot be pronounced except with the help of other sounds. They are classified as *Labials*, formed by the lips, *Dentals*, by the tongue against the teeth, and *Gutturals*, by the back of the tongue against the back palate; and again as *Hard* (technically "breathed"), *Soft* ("voiced"), and *Aspirate* ("breathed aspirate"). (*Breath* is the name for the stream of air coming through the larynx without vibration of the vocal chords; *voice* is accompanied by vibration, and *aspiration* is originally the accompaniment of an *h* sound.) The classification may be shown thus—

	Hard.	*Soft.*	*Aspirate.*
Labials . .	π	β	φ
Dentals . .	τ	δ	θ
Gutturals .	κ	γ	χ

Besides these there is the *Spirant* σ, ς.

Two other spirants existed in an earlier stage of the language, answering to our *y* (in *you*) and *w* (in *we*). The latter survived in many Greek dialects, and was written *F* ("*digamma*"). The three spirants agreed in disappearing between vowels, causing thus various contraction effects which have to be noted in the accidence. In combination with consonants, *y* produces a variety of changes, especially in the present-stem of verbs (see § 112), so that it is advisable to note them, although the sound disappeared before our earliest records of the Greek language.

7. The following rules for the *combination of consonants* will need observation, especially in studying the verbs.

(*a*) When mutes combine, the second sound *assimilates* the first, *i.e.* brings it into the same *vertical* column of the table of mutes in § 6: *e.g.* $\gamma + \tau = \kappa\tau$, $\chi + \delta = \gamma\delta$, $\kappa + \theta = \chi\theta$.

(*b*) When mutes come before σ or μ, the differences between the vertical columns disappear. Thus—Labials $+ \sigma = \psi$, $+ \mu = \mu\mu$. Dentals $+ \sigma = \sigma$, $+ \mu$ (in verbs) $= \sigma\mu$. Gutturals $+ \sigma = \xi$, $+ \mu$ (in verbs) $= \gamma\mu$.

(*c*) Labials $+ y$ appear as $\pi\tau$. Hard and Aspirate Dentals or Gutturals $+ y$ become $\sigma\sigma$ or (rarely in N.T.) $\tau\tau$. Soft Dental or Guttural $+ y$ becomes ζ.

(*d*) When a word begins with a rough breathing or an aspirate, and the next syllable begins

with an aspirate, the former *h* is dropped: thus ἔ-χω for ἕ-χω (cf. the future ἕξω); τρι-χός for θρι-χός (cf. nominative θρίξ); and reduplications (§ 122) generally, as τί-θημι for θίθημι.

(*e*) A hard mute before a rough breathing becomes aspirate: thus οὐχ οὗτος for οὐκ, ἀφίημι for ἀπ' ἵημι. For other modifications in the forms of prepositions, see § 201.

8. *Vowel Lengthening and Combination*

(*a*) The group νσ (usually derived from ντσ) comes frequently in inflexions of nouns and verbs, and is never left unaltered; ν is dropped, and the preceding vowel, if short, usually lengthened by "compensation." For this purpose ε is lengthened to ει and ο to ου, a peculiarity recurring when ε + ε or ο + ο contract (see below): space forbids explanation. Examples may be seen in the nominative singular and dative plural of many nouns and adjectives: see §§ 30 (ἄρχων and αἰών), 40, 42, etc.

(*b*) The long vowel ā was changed in Ionic and Attic to η: this is just what we have done with our ā, which was once like the Greek ā (*a*h), but is now nearly the Greek η (*e* in

there). In Attic, however, an opposite tendency largely affected terminations, the reappearance of *ᾱ* when "*pure*" (*i.e.* following *ρ*, *ε* or *ι*). There is some irregularity under this head in the New Testament (as in § 25, 2.), owing to the levelling of inflexional forms in the *Κοινή*. We often find *ᾱ* where the vowel is not "pure." This is generally due to *lengthening*, as in (*a*): thus *πᾶς*, *all*, is for *πᾰντς*.

(*c*) When vowels come together in the same word they are generally combined, or *contracted*. (We must not stop to explain the various causes which prevent contraction in a considerable number of words.) The following rules give the contractions which are needed for the "Contracted Verbs" (§§ 96–108):—

α followed by anything containing *ο* or *ω* makes *ω*, followed by anything else makes *ᾱ*. If there is an *ι* in this second syllable it is *subscript* in the contracted syllable resulting. Thus *ἐτίμα* (*-αε*), *τιμᾶτε* (*-άητε*), *τιμᾷ* (*-άει* or *-άῃ*), *τιμῶ* (*-άω* or *-άου*), *τιμῶεν* (*-άοιεν*).

ε is dropped before long vowels and diphthongs. With *ε* it makes *ει*, with *ο* makes *ου*. Thus *φιλῶ* (*-έω*), *φιλοῦ* (*-έου*), *φιλεῖ* (*-έει*), *φιλῇ*

(*-έῃ*), *φιλῆτε* (*-έητε*), *φιλοῖεν* (*-έοιεν*), *ἐφίλει* (*-εε*), *φιλοῦμεν* (*-έομεν*).

ο is dropped before *ω* and *ου*, makes *ου* with a following *ε* or *ο*, *ω* with a following *η*, and *οι* with anything containing *ι*. Thus *δηλῶ* (*-όω*), *δηλοῦ* (*-όου*), *δήλου* (*-οε*), *δηλοῦμεν* (*-όομεν*), *δηλῶτε* (*-όητε*), *δηλοῖ* (*-όει* or *-όῃ* or *-όοι*).

The most important additional contractions to be applied in the nouns are *εα* to *η* and *οα* to *ω*.

(*d*) Sometimes this vowel contraction takes place when two words are brought together The resulting vowel is then marked with ᾽ ("*coronis*," like a smooth breathing), and the process is called *Crasis*, *i.e.* "mixing." Thus *κἄν* = *καὶ ἐάν* or *καὶ ἄν*; *κἀγώ*, *κἀμοί* = *καὶ ἐγώ*, *καὶ ἐμοί*; *κἀκεῖ* = *καὶ ἐκεῖ* (so *κἀκεῖθεν* and *κἀκεῖνος*); *τοὐναντίον* = *τὸ ἐναντίον*; *τοὔνομα* = *τὸ ὄνομα*; *ταὐτά* = *τὰ αὐτά*. No other examples occur in the New Testament.

(*e*) Very frequently indeed, when a word ending in a vowel is put before a word beginning with a vowel—whether compounded, or merely placed before it in a sentence—the former vowel, if short, is *elided*, *i.e.* cut off, and an apostrophe

above the line indicates the loss when the words are not compounded into one. This, in the New Testament, happens almost exclusively with prepositions and conjunctions. The rule given above about aspiration (§ 7, *e.*) applies here. Thus παρ' ὧν for παρὰ ὧν, δ' ἄν for δὲ ἄν, ἀφ' οὗ for ἀπὸ οὗ, ἀφίστημι for ἀπο-ΐστημι.

9. *Word Endings*

(*a*) In pure Greek words no consonant except *ν*, *ρ*, and ς can end the word; all others are dropped if they are left at the end in inflexion: thus γύναι, *O woman*, for γύναικ. The only normal exceptions are the words ἐκ, *out of*, and οὐκ, *not*, which are closely linked with the next word. In the New Testament a large number of Hebrew and Aramaic proper names are allowed to break the rule.

(*b*) Final -ε and -ι are very frequently found with a *moveable* ν added (νῦ ἐφελκυστικόν = "*n* attached"). The inflexions which admit it are printed with -ε(ν), -ι(ν), in the Grammar In a few words—οὕτω(ς), μέχρι(ς), ἄχρι(ς), ἐξ or ἐκ—there is a moveable ς.

10. *Accentuation*

The Greek Accents were devised by grammarians to preserve the tradition of Greek pronunciation when the language was ceasing to be a spoken tongue. They can be, and ought to be, totally ignored in the first stages of Greek study, and the short account given here will be quite sufficient for anyone who is not intending to go beyond New Testament Greek.

The Greeks, like the modern French, did not accent syllables at all, in our sense of the word. They pronounced all syllables with equal stress or emphasis, but distinguished some by musical inflexion of the voice. We do the same; but with us this inflexion is used freely, to help the meaning, instead of being tied to a particular syllable. Three accents are used. The *Acute,* as τίς, denotes a rising inflexion, such as we use in the last syllable of "*really?*" when asking a question. (Note that the *stress* accent in that word is on the first syllable, so that a "musical" or "pitch" accent like the Greek can fall on a syllable entirely incapable of bearing stress). The *Grave,* as τὶς, was the falling inflexion, as on the *y* in "*really!*" used as an interjection. The *Circumflex,* as in πῶς, is a combination (ˆ = ´ + `); the falling inflexion follows the rising in the same (always *long*) syllable. The drawn-out "*Oh!*" of surprise is generally thus pronounced. Syllables not otherwise accented are assumed to have the grave accent. For us, the importance of Greek accents mainly lies in the fact that several grammatical forms

are only distinguishable by the accent. Thus ποιῆσαι is an infinitive active, ποιήσαι an optative, ποίησαι an imperative middle. See Appendix I.

11. The accent is influenced by the quantity of the vowel in the *last* syllable. If that is *short*, the acute may stand on any of the last three syllables: in such words, when the vowel of the *last syllable but one* is long, it must bear the circumflex if it is accented at all. Thus ἐποίησᾰν, *they made*, might have been accented ἐποιησάν or ἐποιῆσαν: ἐνόμῐσᾰν, *they thought*, might have been accented ἐνομισάν or ἐνομίσαν. If the vowel of the last syllable is *long*, it may bear the acute or the circumflex, or the last but one may bear the acute. Thus νομίσᾱς, *having thought*, might have been also accented νομισᾶς or νομισάς. The fourth syllable from the end can never bear any accent, nor can the third bear the circumflex.

12. We have next to observe the ***Enclitics***, which attach their accent to the last syllable of the word preceding them in the sentence, unless this would result in two successive syllables bearing the acute, in which case the accent is simply lost. If, however, in this last case the enclitic is disyllabic, it retains an accent on its second syllable. Thus εἴ τις, ἀθῷός εἰμι, λόγος τις, λόγου τινός; also φῶς ἐστὶν—*cf.* the definition of the circumflex, § 10. The principal enclitics are the pronouns μου, μοι, με, and σου, σοι, σε (except when emphatic), τις indefinite (τινές, τινῶν, etc.), and the adverbs που, ποθέν, ποτέ, πω, πως; the present indicative of εἰμί, *be* (§ 159), and φημί, *say* (except in second person singular), and the particles γε, τε, τοι. These are given without accent, except in the disyllabic forms, which sometimes show the accents given above. A few words have completely absorbed an enclitic, and appear consequently to violate the rules for single words given already: thus ὥστε, ὅστισουν.

13. There are also a few words called *Proclitics*, which never show an accent, unless before an enclitic. These are ὁ, ἡ, οἱ, αἱ, εἰς, ἐξ, ἐν, εἰ, ὡς. So also οὐ (οὐκ), unless it means *no*, or stands at the end of a sentence.

14. The *grave* accent is printed instead of the acute on the last syllable of a word whenever a stop does not follow. That is, words ending with a rising inflexion dropped that inflexion in the middle of a sentence, unless an enclitic followed. Τίς and τί are exceptions (§ 53).

15. Two qualifications should be mentioned to the statement about a long final syllable. A final -αι or -οι is reckoned as short except in the 3rd sing. optative of verbs. And there are various forms where an earlier type has fixed the accent; the old genitive πόληος, for instance, from πόλις, *city*, has given an otherwise impossible accent to its derivative πόλεως.

16. For rules where to place the accents within the limits allowed by these principles, we may refer the reader to grammars of classical Greek. Here we need only mention that verbs, except in the infinitive and participle, almost always accentuate as far from the end of the word as they can.

17. *Punctuation and Word-Division*

The Greek full stop and comma are the same as ours. Greek expresses a query by a semicolon (;), and a colon or semicolon by a full stop *above* the line (·). The division of words at the end of a line differs in several respects from English usage, but it will cause the beginner no trouble.

CHAPTER II

DECLENSION

18. Greek is a highly inflected language, retaining in great abundance the primitive inflexions which English has long ago lost, and freely inventing others by the use of Analogy.

19. In nouns, adjectives, and pronouns there are inflexions of Gender, Number, and Case. *Gender* is a purely artificial or grammatical phenomenon, often entirely independent of sex. (English is the only important ancient or modern language which drops the encumbrance of merely *grammatical* gender.) Greek, like Hebrew, had three *Numbers,* Singular, Dual, and Plural; but in Hellenistic Greek the very ancient Dual has totally disappeared. The *Cases* are all familiar to students of English grammar: *Nominative, Vocative, Accusative, Genitive, Dative.* Their

functions will be explained under the Syntax (ch. ii.): no help for this purpose can be got from the names, which are mere labels (mostly ill-chosen) inherited from Greek and Roman grammarians. The Accusative, Genitive, and Dative are called *oblique* cases. The following general rules hold throughout the declensions:—

(*a*) The Vocative agrees with the Nominative in form except in the masculine nouns of the First Declension, and the masculine and feminine nouns of the Second and (very partially) of the Third. But this is only in the singular; in the plural these two cases always coincide.

(*b*) Neuters never make a difference between the forms of Nominative, Vocative, and Accusative in either singular or plural. In the plural these cases always end in **-α**, unless contraction has taken place.

(*c*) The Genitive plural always ends in **-ων**.

(*d*) The Dative singular everywhere ends in **-ι**, except in one or two foreign names. In the First and Second Declension this **-ι** is regularly *subscript* (§ 5).

(*e*) In the Dual there are only two distinct forms, one

for Nominative, Vocative, and Accusative, the other for Genitive and Dative.

20. The declensions of Nouns and Adjectives fall under three distinct sets of forms, which are seen in the Nouns of the First, Second, and Third Declensions. Pronouns, with which we must, of course, class the Definite Article, have, to a large extent, forms of their own, but in many respects follow the Nouns.

In declension we have to note the *Stem*, which is the word stripped of suffixes belonging to the case (in verbs, the person-ending). We can *usually* obtain it by cutting off the -ν or -α which marks the accusative singular, or, in neuters of the Third Declension, the -ος of the genitive. In this book the stems are not often described, as to use them intelligently would require more knowledge than the student at this stage can be expected to possess.

21. The *Root* is entirely distinct, and need not trouble the beginner, as being purely a convention of comparative philology. It may be defined as the simplest form deducible when every kind of noun or verb suffix has been stripped away.

22. DEFINITE ARTICLE

The Definite Article, ὁ, ἡ, τό, *the*, is thus declined—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
Nom.	ὁ	ἡ	τό	οἱ	αἱ	τά
Acc.	τόν	τήν	τό	τούς	τάς	τά
Gen.	τοῦ	τῆς	τοῦ	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς

Dual N.A. τώ, G.D. τοῖν, for all genders.

In dictionaries the article in the nom. sing. is used to indicate the Gender of a word. Thus ὁ λόγος implies that λόγος is masculine; ἡ ἡμέρα is shown to be feminine, and τὸ ξύλον to be neuter.

NOUNS

23. *First Declension*

This declension includes feminine nouns ending in α and η in the nominative singular, and a smaller number of masculine nouns in ας and ης. There are five different models of declension in the singular, shown below in the words ἡμέρα, *day*; δόξα, *glory*; φωνή, *voice*; νεανίας, *young man*; and κριτής, *judge*. In the dual and plural the declension is always the same.

Historically the declension is divisible into -ᾱ stems (ἡμέρα, φωνή, νεανίας, κριτής), and -yᾱ stems (δόξᾱ and some of those like ἡμέρα).

24. *Singular*

N.	ἡμέρα	δόξα	φωνή	νεανίας	κριτής
V.	ἡμέρα	δόξα	φωνή	νεανία	κριτά
A.	ἡμέραν	δόξαν	φωνήν	νεανίαν	κριτήν
G.	ἡμέρας	δόξης	φωνῆς	νεανίου	κριτοῦ
D.	ἡμέρᾳ	δόξῃ	φωνῇ	νεανίᾳ	κριτῇ

Dual	*Plural*
N.V.A. ἡμέρα	N.V. ἡμέραι
G.D. ἡμέραιν	A. ἡμέρας
	G. ἡμερῶν
	D. ἡμέραις

Nouns in *a pure* (§ 8, *b*) are declined like ἡμέρα; others ending in *-a* follow δόξα; those in *-η* are like φωνή; those in *-ης* like κριτής;[1] while a few proper names in *-ας* follow νεανίας. It must be remembered that there are nouns in the *third* declension ending in *α*, *ας*, and *ης*; we need to know the genitive singular of a noun in order to be sure to what declension it belongs.

25. NOTE.—1. Βορρᾶς, *the north*, μαμωνᾶς, *mammon*, and a few proper names in *ας*, like Κηφᾶς, Καϊάφας, Βαρνάβας, Σατανᾶς, make their

[1] Some nouns make voc. in *-η*, as ᾅδης, *Hades*, voc. ᾅδη, which occurs once in the T.R.

genitive in *α*, otherwise following *νεανίας*. *Μνᾶ*, *pound*, follows *ἡμέρα*.

2. A few nouns in *ρᾰ* have genitive and dative in *ης*, *ῃ*, like *δόξα*. Thus *Σάπφειρα*, *Sapphira*; *πρῷρα*, *prow*; *πλήμμυρα*, *flood*; *σπεῖρα*, *cohort*; *μάχαιρα*, *sword*. In some late MSS. they are declined regularly with *-ας*, *-ᾳ*. The converse appears in the gen. *Λύδδας*, from *Λύδδα*, *Lydda*, and *Μάρθας*, from *Μάρθα*, *Martha*.

26. *Second Declension*

This declension includes masculine nouns in *ος*, a small number of feminines in *ος*, and neuter nouns in *ον*. There are also a few nouns in *ως*; while nouns in *-οος*, and one in *-εον*, sometimes show contracted forms. The following is the common declension, exemplified in *ὁ λόγος* (masc.), *word*; *ἡ ὁδός* (fem.), *way*; *τὸ παιδίον* (neut.), *child*. The stem is in *-ο-* (voc. *-ε*).

Singular

N.	λόγος	παιδίον
V.	λόγε	
A.	λόγον	
G.	λόγου	παιδίου
D.	λόγῳ	παιδίῳ

Dual

N.V.A.	λόγω	παιδίω
G.D.	λόγοιν	παιδίοιν

Plural

N.V.	λόγοι	παιδία
A.	λόγους	
G.	λόγων	παιδίων
D.	λόγοις	παιδίοις

All masculine or feminine nouns in ος are declined like λόγος, and all neuter nouns in ον like παιδίον.

27. For completeness' sake may be given here the so-called "Attic declension," of which only small traces are seen in the N.T.: cf. note 2 below, and § 39, *b*. Thus decline νεώς, *temple* (in the N.T. ναός). *Sing.* N.V. νεώς, A. νεών, G. νεώ, D. νεῴ; *Dual* N.V.A. νεώ, G.D. νεῴν; *Plur.* N.V. νεῴ, A. νεώς, G. νεών, D. νεῴς.

28. NOTE.—1. A few contracted forms are found, which are made in the same way as the adjectives in § 39. Thus we have ὀστοῦν, *bone*, for ὀστέον, the other cases being uncontracted. Χοῦς (for χόος), *dust*, has accusative χοῦν (for χόον), and similarly νοῦς (νόος), *mind*, acc. νοῦν,

and πλοῦς (πλόος), *voyage*, acc. πλοῦν; but these have in Hellenistic passed into the third declension (see § 34).

2. The proper names Ἀπολλώς and Κῶς belong to this declension (cf. § 27). The former makes acc. Ἀπολλών or Ἀπολλώ, gen. Ἀπολλώ. The latter has acc. Κῶ (T.R. Κῶν).

3. Here also might be classified the proper name Ἰησοῦς, derived from the Hebrew. The declension is unique from the absence of ι in the dative. The forms are—V. Ἰησοῦ, A. Ἰησοῦν, G. Ἰησοῦ, D. Ἰησοῦ. (See § 37.)

29. *Third Declension*

This declension includes all the remaining nouns, except indeclinables. The nominative singular, in masculine and feminine nouns, ends in ν, ρ, ς (ξ and ψ); in neuter nouns the terminations are α (all but one are in μα), ι, ν, ρ, ς, υ. The genitive singular always ends in ς, the dative in ι, which is not subscript; the nominative, vocative, and accusative plural end in ς, except, of course, in neuters, and the dative has the termination -σι(ν). The declension can almost always be found from the models given, when

the nominative and genitive singular are known. A list of irregular nouns is appended.

The models may be classified according to the endings of their *stems*, that is, the common element which remains when the case suffixes are struck off: see § 20.

30. A.—*Nouns with Consonant Stems*

Stem	σαρκ-	ποιμεν-	ἡγεμον-	ἀρχοντ-
	(ἡ) *flesh*	(ὁ) *shepherd*	(ὁ) *governor*	(ὁ) *ruler*
		Singular		
N.V.	σάρξ	ποιμήν	ἡγεμών	ἄρχων
A.	σάρκα	ποιμένα	ἡγεμόνα	ἄρχοντα
G.	σαρκός	ποιμένος	ἡγεμόνος	ἄρχοντος
D.	σαρκί	ποιμένι	ἡγεμόνι	ἄρχοντι
		Dual		
N.V.A.	σάρκε	ποιμένε	ἡγεμόνε	ἄρχοντε
G.D.	σαρκοῖν	ποιμένοιν	ἡγεμόνοιν	ἀρχόντοιν
		Plural		
N.V.	σάρκες	ποιμένες	ἡγεμόνες	ἄρχοντες
A.	σάρκας	ποιμένας	ἡγεμόνας	ἄρχοντας
G.	σαρκῶν	ποιμένων	ἡγεμόνων	ἀρχόντων
D.	σαρξί(ν)	ποιμέσι(ν)	ἡγεμόσι(ν)	ἄρχουσι(ν)

Stem	ἀλεκτορ-	παιδ-	σωτηρ-	πνευματ-
	(ὁ) *cock*	(ὁ, ἡ) *boy, girl*	(ὁ) *saviour*	(τὸ) *spirit*
		Singular		
N.	ἀλέκτωρ	παῖς	σωτήρ	πνεῦμα
A.	ἀλέκτορα	παῖδα	σωτῆρα	
G.	ἀλέκτορος	παιδός	σωτῆρος	πνεύματος
D.	ἀλέκτορι	παιδί	σωτῆρι	πνεύματι
		Dual		
N.V.A.	ἀλέκτορε	παῖδε	σωτῆρε	πνεύματε
G.D.	ἀλεκτόροιν	παίδοιν	σωτήροιν	πνευμάτοιν
		Plural		
N.V.	ἀλέκτορες	παῖδες	σωτῆρες	πνεύματα
A.	ἀλέκτορας	παῖδας	σωτῆρας	
G.	ἀλεκτόρων	παίδων	σωτήρων	πνευμάτων
D.	ἀλέκτορσι(ν)	παισί(ν)	σωτῆρσι(ν)	πνεύμασι(ν)

αἰών (ὁ), *age*, may be declined by substituting *ω* for *ο* in the form of *ἡγεμών*. Note absence of "compensation" in *ποιμέσι, ἡγεμόσι*: see § 8, *a*.

NOTE.—No separate vocative forms occur in the N.T. for any of these types.

In Attic we find *ἄλεκτορ, παῖ, σῶτερ.*

31. A special type under this class is seen in the following nouns, which retain a primitive distinction of stem among the several cases. Like *πατήρ, father*, are declined *μήτηρ, mother*;

θυγάτηρ, *daughter*; and γαστήρ, *belly*. Ἀνήρ, *man*, is declined essentially on the same principle, but inserts δ as a transition sound between ν and ρ.

	Singular		*Plural*	
N.	πατήρ	ἀνήρ	πατέρες	ἄνδρες
V.	πάτερ	ἄνερ	πατέρες	ἄνδρες
A.	πατέρα	ἄνδρα	πατέρας	ἄνδρας
G.	πατρός	ἀνδρός	πατέρων	ἀνδρῶν
D.	πατρί	ἀνδρί	πατράσι(ν)	ἀνδράσι(ν)

Dual

N.V.A. πατέρε ἄνδρε G.D. πατέροιν ἀνδροῖν

32. B.—*Nouns with Vowel Stems*

Most of these are contracted in some of their forms. With a very few exceptions the stems do not originally end in a vowel, but in *s*, *y*, or *w*, which has disappeared in the contracted cases because falling between two vowels. The relations of the inflexions to the stems are somewhat complicated, and it is better, perhaps, to omit the stems altogether, as there is not space to explain.

	(ὁ) *fish*	(ὁ) *scribe*	(ἡ) *city*	(τό) *race, kind*
	Singular			
N.	ἰχθύς	γραμματεύς	πόλις	γένος
V.	ἰχθύ	γραμματεῦ	πόλι	
A.	ἰχθύν	γραμματέα	πόλιν	
G.	ἰχθύος	γραμματέως	πόλεως	γένους
D.	ἰχθύι	γραμματεῖ	πόλει	γένει

Dual

N.V.A.	ἰχθύε	γραμματ-έε or -ῆ	πόλει	γένει
G.D.	ἰχθύοιν	γραμματέοιν	πολέοιν	γενοῖν

Plural

N.V. ἰχθύες A. ἰχθύας		γραμματεῖς	πόλεις	γένη
G.	ἰχθύων	γραμματέων	πόλεων	γενῶν γενέων
D.	ἰχθύσι(ν)	γραμματεῦσι(ν)	πόλεσι(ν)	γένεσι(ι)

βοῦς (ὁ), *ox*, is declined thus—V. βοῦ, A. βοῦν, G. βοός, D. βοΐ: *Du.* N.V.A. βόε, G.D. βοοῖν: *Plur.* N.V. βόες, A. βόας, G. βοῶν, D. βουσί(ν).

NOTE.—No vocatives occur in the N.T., except of the type γραμματεῦ.

The following differences are found in Attic: A. Pl. ἰχθῦς; γραμματέας; βοῦς.

33. The models declined above give all the types which have more than one example in the N.T.; all which are isolated will be found in the alphabetical list below. The nouns may be distributed among these models thus—

A. σάρξ. Nouns in -ξ, gen. -κος, -γος, -χος, (the last two substituting γ or χ for κ through-

out). Also nouns in -ψ, gen. -πος or -βος, substituting ψ for ξ and π or β respectively for κ.

ποιμήν. Nouns in ην, except μήν, *month*, Ἕλλην, *Greek*, which have η for ε.

ἡγεμών. Nouns in -ων, gen. -ονος.

αἰών. Nouns in -ων, gen. -ωνος.

ἄρχων. Nouns in -ων, gen. -οντος.

σωτήρ. All masc. and fem. nouns whose gen. is formed by adding -ος to the nom. In the dat. plur. these simply add -σι(ν) to the form of the nom. sing., unless that ends in -ν, when they drop the ν before the -σι: so the μήν and αἰών types above.

ἀλέκτωρ. Nouns in -ωρ, gen. -ορος; also (with η and ε for ω and ο respectively) nouns in -ηρ, gen. -ερος.

παῖς. Masc. and fem. nouns in -ς, gen. -δος and -τος (with τ substituted throughout for δ).

πνεῦμα. Neuter nouns in -μα.

34. *B.* γένος. Neuter nouns in -ος, gen. -ους.

πόλις. Nouns in -ις, gen. -εως; especially abstracts in -σις (-ψις, -ξις, -τις).

There is also the neuter σίναπι, *mustard*, gen. σινάπεως.

ἰχθύς. Nouns in *-υς*, gen. *-υος.*

γραμματεύς. Nouns in *-ευς.*

βοῦς. In singular only, *νοῦς, πλοῦς, χοῦς*: see Second Declension.

35. *Isolated Nouns*

This list includes, for reference, all N.T. words (of Third Declension) whose declension cannot be immediately inferred from the rules and models just given: proper names derived from Hebrew are given in § 37. When a word, though isolated in the N.T., is a model for other nouns in Attic Greek, or has special importance, its declension is indicated fully in small print. Generally speaking the gen. sing. is sufficient, but sometimes the acc. sing. and dat. pl. are needed.

αἰδώς (*ἡ*), *reverence*—G. *αἰδοῦς* (= *-όος*). A. *αἰδῶ* (= *-όα*). V.D. *αἰδοῖ*. No Dual or Plur.

ἅλς (*ὁ*), *salt*—G. *ἁλός*. Usually in N.T. *ἅλας* (*τό*), G. *ἅλατος*.

ἀρνάς (*τούς*) *lambs* (A. Pl.)—No N. Sg.; G. *ἀρνός*, under which it is found in dictionaries, or under *ἀρήν* (an extremely rare form of nom.).

– γάλα (τό), *milk*—G. γάλακτος.

γῆρας (τό), *old age*—D. γήρει (T.R. γήρᾳ). Attic like κρέας: see below.

\ γόνυ (τό), *knee*—G. γόνατος, and rest like πνεῦμα.

– γυνή (ἡ), *woman, wife*—V. γύναι, A. γυναῖκα, G. γυναικός, etc., like σάρξ.

δάκρυ (τό), *tear*—D. Pl. δάκρυσι(ν). Rest from δάκρυον (τό, 2nd Decl.).

Διός—see Ζεύς.

+ ἔρις (ἡ), *strife*—like παῖς, but A. Sg. ἔριν, N. Pl. ἔρεις (like πόλις) as well as ἔριδες.

Ζεύς (ὁ), *Zeus* (Latin, *Jupiter*)—A. Δία, G. Διός. Attic V. Ζεῦ, D. Δεῖ.

ἥμισυ (τό), *half*—G. ἡμίσους (= -εος), A. Pl. ἡμίση (= -εα) in some editions: better ἡμίσια (for ἡμίσεια? cf. the fem.). In Attic an adj. ἥμισυς -εια -υ, like ὀξύς, § 40.

– θρίξ (ἡ), *hair*—G. τριχός, etc., like σάρξ, but D. Pl. θριξί(ν). See § 7, *d*.

– ἱμάς (ὁ), *thong*—G. ἱμάντος, D. Pl. ἱμᾶσι(ν).

+ κλείς (ἡ), *key*—like παῖς; but A. Sg. κλεῖν and κλεῖδα, Pl. κλεῖς and κλεῖδας: cf. ἔρις.

Κλήμης (ὁ), *Clement*—G. Κλήμεντος.

κρέας (τό), *flesh*—N.A. Pl. κρέα (= -αα).

Attic Sg. G. *κρέως*, D. *κρέᾳ*. Pl. G. *κρεῶν*, D. *κρέασι(ν)*.

κύων (ὁ), *dog*—G. *κυνός*, D. Pl. *κυσί(ν)*.

μάρτυς (ὁ), *witness*—G. *μάρτυρος*. D.Pl. *μάρτυσι(ν)*.

So *ψευδομάρτυρες*, *false witnesses*.

ναῦς (ἡ), *ship*—A. *ναῦν*. Attic V. *ναῦ*, G. *νεώς*, D. *νηΐ*. Du. N.V.A. *νῆε*, G.D. *νεοῖν*. Pl. N.V. *νῆες*, A. *ναῦς*, G. *νεῶν*, D. *ναυσί(ν)*.

νύξ (ἡ), *night*—G. *νυκτός*: like *σάρξ*, with *κτ* for *κ*.

ὀδούς (ὁ), *tooth*—G. *ὀδόντος*, etc., like *ἄρχων*.

οὖς (τό), *ear*—G. *ὠτός*, etc., like *πνεῦμα*.

πῆχυς (ὁ), *cubit*—A. *πῆχυν*, G. Pl. *πηχῶν*, also (Attic) *πήχεων*. In Attic like *πόλις* throughout, substituting *ν* (after *χ*) for *ι*, except in *ει*.

πούς (ὁ), *foot*—G. *ποδός*, D. Pl. *ποσί(ν)*, like *παῖς*.

πῦρ (τό), *fire*—G. *πυρός*.

σάββατον (τό), *sabbath, week*—D. Pl. *σάββασι(ν)* rest 2nd Decl.

Σαλαμίς (ἡ), *Salamis*—G. *Σαλαμῖνος*.

συγγενής (ὁ), *kinsman*; like masc. of *ἀληθής* (§ 43), but D. Pl. *συγγενεῦσι(ν)*.

ὕδωρ (τό), *water*—G. *ὕδατος*, etc., like *πνεῦμα*.

φρέαρ (τό), *well*—G. *φρέατος*, etc.: cf. *ὕδωρ*.

χάρις (ἡ), *grace*—G. *χάριτος*, etc., like *παῖς*; but A. Sg. *χάριν* and *χάριτα*.

χείρ (ἡ), *hand*—G. χειρός, etc., like σωτήρ; but D. Pl. χερσί(ν), and G.D. Du. χεροῖν.

ὠδίν (ἡ), *travail*—G. ὠδῖνος, etc., like αἰών. Attic ὠδίς, like Σαλαμίς.

36. *Indeclinable Nouns*

These are words borrowed from Hebrew (or Aramaic): the names of Greek letters, ἄλφα, ἰῶτα, and ὦ(μεγα), being originally Semitic, are only an apparent exception. Borrowed *Latin* words are always declined as Greek. In some words the indeclinable and the inflected forms exist together. Thus Ἱερουσαλήμ and Ἱεροσόλυμα, *Jerusalem*: the latter is generally neut. pl., 2nd Decl., but in Matt. 2^3 it is fem. sg., 1st Decl. (Cf. Λύστραν, acc. sg., with Λύστροις, dat. pl., *Lystra*, Acts $14^{6.\,8}$.) So Σατᾶν (T.R.) and Σατανᾶς (1st Decl.), *Satan*; Μαριάμ and Μαρία (1st Decl.), *Mary*; Λύδδα, *Lydda*, is acc. sg. (*i.e.* indeclinable) in Acts 9^{32}, but in ver. 38 we have the gen. Λύδδας (1st Decl.—see § 25, 2).

The following indeclinable Common Nouns are found:—ἄλφα, ἰῶτα, ὦ (see above); μάννα, *manna*; Μάραν, *our Lord* (1 Cor. 16^{22}); σαβαώθ, *Sabaoth, hosts*; σίκερα, *strong drink*. Also, in Vocative only:—Ἀββά, *Father*; Ἐλωΐ, Ἠλεί, *my God*; ῥαββεί, *my master*; ῥαββουνεί (same, but more reverential); ταλειθά, *maiden*; ῥακά, *stupid*; and perhaps (see R.V. margin in Matt. 5^{22}) μωρέ, *rebel*.

In Rev. 1^4 a whole phrase, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος —lit. *He who is and the "He was" and He who is coming*,—is treated as a single indeclinable noun, to recall the Hebrew *Yahweh* (Jehovah) which it is intended to represent.

37. *Hebrew Proper Names*

The majority of these are in the N.T. indeclinable (§ 36): but several of them belong to the first and second declensions, viz. many which end in *α*, *η*, *ας*, *ης*, and *ος*. Some, like Ἰησοῦς (§ 28), follow the "Mixed" Declension, keeping the bare stem for voc., gen. and dat., adding -ς for nom. and -ν for acc. The following are declined according to the third declension, with various irregularities:—

Βαβυλών (ἡ), *Babylon*—like αἰών.
Ἰωάννης (ὁ), *John*—(1st Decl.) also D. Ἰωάννει.
Ἰωσῆς (ὁ), *Joses*—G. Ἰωσῆτος (some MSS. Ἰωσῆ).
Μανασσῆς (ὁ), *Manasseh*—A. Μανασσῆ, also ("Mixed") Μανασσῆν, G. Μανασσῆ.
Μωυσῆς (ὁ), *Moses*—A. Μωυσέα, G. Μωυσέως, D. Μωυσεῖ (like βασιλεύς); also (1st Decl.). A. Μωυσῆν, D. Μωυσῇ.
Σαρών (ὁ), *Sharon*—like αἰών.
Σιδών (ἡ), *Zidon*—like αἰών.
Σίμων (ὁ), *Simon*—like αἰών. Also Συμεών, indeclinable.
Σολομών (ὁ), *Solomon*—like αἰών. Also A. Σολομῶντα, etc.

38. ADJECTIVES

Adjectives are declined according to various models, all of which have appeared already among the nouns. Whenever the feminine has a form distinct from the masculine, it follows the nouns of the first declension in *α* or *η*.

39. I. *Adjectives of the Second and First Declension*

(*a*) *With distinct feminine.*

Here the masculine and neuter follow the second declension. The feminine follows the first declension, being like ἡμέρα when the masculine ends in -εος, -ιος, or -ρος, and like φωνή otherwise. Thus decline καλός, *good*; ἅγιος, *holy*: the latter, of course, only differs from the former in the terminations of the singular.

Singular

	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	καλός	καλή	καλόν	ἅγιος	ἁγία	ἅγιον
V.	καλέ	καλή	καλόν	ἅγιε	ἁγία	ἅγιον
A.	καλόν	καλήν	καλόν	ἅγιον	ἁγίαν	ἅγιον
G.	καλοῦ	καλῆς	καλοῦ	ἁγίου	ἁγίας	ἁγίου
D.	καλῷ	καλῇ	καλῷ	ἁγίῳ	ἁγίᾳ	ἁγίῳ

Plural

N.V.	καλοί	καλαί	καλά
A.	καλούς	καλάς	καλά
G.	καλῶν	καλῶν	καλῶν
D.	καλοῖς	καλαῖς	καλοῖς

Dual

N.V.A.	καλώ
G.D.	καλοῖν

There are also the contracted adjectives, in

When in above adj (os) the ὁς of masc is preceded by ρ. ε or ι the fem ends in α pure

which the original -εος or -οος has become **-ους**. Thus decline χρυσοῦς (= -εος), *golden*—

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.V.	χρυσοῦς	χρυσῆ	χρυσοῦν	χρυσοῖ	χρυσαῖ	χρυσᾶ
A.	χρυσοῦν	χρυσῆν	χρυσοῦν	χρυσοῦς	χρυσᾶς	χρυσᾶ
G.	χρυσοῦ	χρυσῆς	χρυσοῦ	χρυσῶν	χρυσῶν	χρυσῶν
D.	χρυσῷ	χρυσῇ	χρυσῷ	χρυσοῖς	χρυσαῖς	χρυσοῖς

Dual

N.V.A. χρυσῶ G.D. χρυσοῖν

It will be seen that in the neut. pl. nom. and acc. the ᾶ is not the regular contraction, for -εα would become -η, and -οα, -ω, see § 8, *c.*: it is assimilated to the normal -α of the neut. pl. So with the fem. διπλῆ, from διπλοῦς (-όος), *double*. In Rev. 1[13] the acc. sing. fem. χρυσᾶν follows ἀργυρᾶν.

When ρ precedes the last syllable of the *contracted* word, η becomes **α**; thus from σιδηροῦς, *of iron*—

N. Sing. σιδηροῦς σιδηρᾶ σιδηροῦν

and so on, with **α** in the feminine throughout.

(*b*) A considerable number of adjectives in **-ος** have no distinct feminine, and are declined like καλός with feminine omitted. With these are classified two in **-ως** (in N.T. only nom. sing.),

which may be declined by combining the masculine and feminine type *νεώς* (§ 27) with a corresponding neuter.

These are, *ἵλεως*, *propitious*, and *ἀνίλεως* (T.R.), *unpropitious*: neut. N.V.A. sing. *ἵλεων*, pl. *ἵλεα* (*ἵλεω*).

40. II. *Adjectives of the Third and First Declension*

(*a*) *With distinct feminine forms.*

These are in *-α* like *δόξα*, or (if *ι* precedes) like *ἡμέρα*, just as in the nouns.

Three types of declension have a more or less considerable following. Decline thus *πᾶς*, *all*; *ἑκών*, *willing*; *ὀξύς*, *sharp*.

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
A.	πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα
G.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
D.	παντί	πάσῃ	παντί	πᾶσι(ν)	πάσαις	πᾶσι(ν)
N.	ἑκών	ἑκοῦσα	ἑκόν	ἑκόντες	ἑκοῦσαι	ἑκόντα
A.	ἑκόντα	ἑκοῦσαν	ἑκόν	ἑκόντας	ἑκούσας	ἑκόντα
G.	ἑκόντος	ἑκούσης	ἑκόντος	ἑκόντων	ἑκουσῶν	ἑκόντων
D.	ἑκόντι	ἑκούσῃ	ἑκόντι	ἑκοῦσι(ν)	ἑκούσαις	ἑκοῦσι(ν)

	Singular			*Plural*		
	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.	ὀξύς	ὀξεῖα	ὀξύ	ὀξεῖς	ὀξεῖαι	ὀξέα
A.	ὀξύν	ὀξεῖαν	ὀξύ	ὀξεῖς	ὀξείας	ὀξέα
G.	ὀξέως	ὀξείας	ὀξέως	ὀξέων	ὀξειῶν	ὀξέων
D.	ὀξεῖ	ὀξείᾳ	ὀξεῖ	ὀξέσι(ν)	ὀξείαις	ὀξέσι(ν)

Dual

	Masc.	*Fem.*	*Neut.*	*Masc.*	*Fem.*	*Neut.*
N.V.A.	ἑκόντε	ἑκούσα	ἑκόντε	ὀξέε	ὀξείᾱ	ὀξέε
G.D.	ἑκόντοιν	ἑκούσαιν	ἑκόντοιν	ὀξέοιν	ὀξείαιν	ὀξέοιν

A voc. sg. masc. ὀξύ is found in Attic: other vocatives agree with nominative. πᾶς by its meaning is precluded from having a dual: the endings are N.V.A. *-άντε, -άσα, -άντε*; G.D. *-άντοιν, -άσαιν, -άντοιν*. In the gen. sg. masc. and neut. some texts have the Attic ὀξέος.

Like ἑκών are ἄκων, *unwilling*, and all *uncontracted* participles in *-ων* (*i.e.* not in *-ῶν*).

Like πᾶς are ἅπας, *all*, and participles in *-ας*.

Like ὀξύς are all adjectives in *-υς* (not *-ους*), except πολύς.

41. The very common adjectives πολύς, *many*, and μέγας, *great*, are thus declined—

N. Sg.	πολύς	πολλή	πολύ	μέγας	μεγάλη	μέγα
A. Sg.	πολύν	πολλήν	πολύ	μέγαν	μεγάλην	μέγα
G. Sg.	πολλοῦ	πολλῆς	πολλοῦ	μεγάλου	μεγάλης	μεγάλου

and the rest as from πολλός, μεγάλος (like καλός).

Μέλας, *black*, has fem. μέλαινα, neut. μέλαν, gen. sing. μέλανος, μελαίνης, dat. pl. μέλασι(ν), etc. (Voc. μέλαν.)

42. The remaining types are those of verbal participles (see §§ 68, 80, 83, 102, etc.). In each case the full declension may be at once inferred from the forms given, by reference to the tables of nouns.

Verbs in -άω, -έω -όω (see §§ 96–108), whose active present participles were originally declined like ἑκών, show forms disguised by contraction. Thus τιμῶν (for -άων), *honouring*; φιλῶν (for -έων), *loving*. Like φιλῶν is δηλῶν (for -όων), *making clear*.

N. Sg.	τιμῶν	τιμῶσα	τιμῶν
G. Sg.	τιμῶντος	τιμώσης	τιμῶντος
D. Pl.	τιμῶσι(ν)	τιμώσαις	τιμῶσι(ν)
N. Sg.	φιλῶν	φιλοῦσα	φιλοῦν
G. Sg.	φιλοῦντος	φιλούσης	φιλοῦντος
D. Pl.	φιλοῦσι(ν)	φιλούσαις	φιλοῦσι(ν)

Perfect participles active (§ 68) are like εἰδώς, *knowing* (from οἶδα, § 164).

N. Sg.	εἰδώς	εἰδυῖα	εἰδός
G. Sg.	εἰδότος	εἰδυίης	εἰδότος
D. Pl.	εἰδόσι(ν)	εἰδυίαις	εἰδόσι(ν)

In Attic, since the -α is pure, we find G. εἰδυίας. So, in inferior texts, in Acts 5^2: see § 25, 2.

Ἑστώς, *standing* (from ἵστημι, § 180), has neuter ἑστώς as well as ἑστός. This word is declined gen. sg. ἑστῶτος, ἑστώσης, etc.

πεισθείς, *persuaded*, will serve as model for the numerous participles in -είς.

N. Sg.	πεισθείς	πεισθεῖσα	πεισθέν
G. Sg.	πεισθέντος	πεισθείσης	πεισθέντος
D. Pl.	πεισθεῖσι(ν)	πεισθείσαις	πεισθεῖσι(ν)

Attic has also adjectives in -εις, -εσσα, -εν; gen. -εντος, -είσης; dat. pl. -εσι(ν), etc.; so χαρίεις, *graceful*.

Δεικνύς, *showing*, is a participle form only found twice in the N.T. It proceeds thus:—nom. -ύς, -ῦσα, -ύν; gen. -ύντος, -ύσης; dat. pl -ῦσι (ν), -ύσαις, etc.

Διδούς, *giving*, and other participles in -ούς

proceed thus: — nom. *-ούς, -οῦσα, -όν*; gen. *-όντος, -ούσης*; dat. pl. *-οῦσι(ν), -ούσαις*, etc.

43. III. *Adjectives of the Third Declension*

These are declined exactly like nouns, without distinctions of gender, except that the neuter nominative and accusative in both numbers has a separate form. Three types will include nearly all the adjectives of this formation. Thus decline *σώφρων, wise*; *μείζων, greater*; *ἀληθής, true*—

N. Sg. *σώφρων*	neut.	Pl. *σώφρονες*	neut.
A. Sg. *σώφρονα*	*σῶφρον*	Pl. *σώφρονας*	*σώφρονα*

and the rest like *ἡγεμών* (§ 30), but voc. *σῶφρον* in Attic.

Like *σώφρων* are all *positive* adjectives in *-ων*, except *ἑκών* and *ἄκων* (§ 40); also *ἄρρην* or *ἄρσην, male* (putting *η* for *ω* and *ε* for *ο*).

Μείζων and other *comparatives* in *-ων* are declined like *σώφρων*, but have the following forms as alternatives:—acc. sg. m. f. *μείζω* (= *-οα*); nom. and acc. pl. m. f. *μείζους* (= *-οες* in nom.); nom. and acc. pl. neut. *μείζω* (= *-οα*). These are from a different stem.

This stem was in -οσ-, the σ regularly falling out between vowels; the full declension would have been on the model of αἰδώς (§ 35), extended to the other numbers and the neuter gender.

Ἀληθής and the other adjectives in -ης (except πένης) have stems in -εσ-, like γένος (§ 33), and (when the σ is lost between vowels, § 6) similar contractions result. The only difference as compared with γένος is in the nom. and acc. sg. and pl. Thus:—nom. sing. ἀληθής (m. f.), ἀληθές (n.); pl. ἀληθεῖς (m. f.), ἀληθῆ (n.); acc. sg. ἀληθῆ (m. f.); pl. ἀληθεῖς (m. f.). (Attic V. ἀληθές.) Πλήρης is once or twice indeclinable.

44. Other adjectives occur in the N.T. in only a few forms, not paralleled in the above declensions. Some of them, marked †, are "adjectives of one termination," *i.e.* they are exactly like nouns except for the double forms due to gender in acc. sg. and nom. acc. pl.

† πένης, *poor*—Gen. πένητος, Dat. pl. πένησι(ν).

† ἅρπαξ, *ravening*—Gen. ἅρπαγος, like σάρξ, § 33.

† αὐτόχειρ, *with one's own hand* — like χείρ.

νῆστις, *fasting*—like πόλις. The neuter is

not found. In some editions an accus pl. *νήστῑς* is found instead of *νήστεις*.

τετράπους, *quadruped*—like *πούς*. Neut. sg. *τετράπουν*, pl. *τετράποδα*.

45. *Comparison of Adjectives*

Two sets of suffixes are used, viz. *-τερος -τατος*, and *-ῐ́ων -ιστος*.

(a) I. In most adjectives the comparative may be formed at once from the nominative singular masculine by substituting *-τερος* for the final *-ς*; the superlative is then *-τατος*. Thus *μικρός* *small*, comp. *μικρότερος*; *βαρύς*, *heavy*, *βαρύτερος*.

(b) In adjectives where the syllable preceding *-ος* is *short*, *ω* is put for *ο*, as *νέος* *new*, *νεώτερος*.

(c) Adjectives in *-ης* (stem *-ες-*) add *-τερος* to the

(d) stem, as *ἀσθενής*, *weak*, *ἀσθενέστερος*; those in *-ων* (stem in *-ον-*), to the stem increased with *-εσ-*, as *δεισιδαίμων* *religious*, *δεισιδαιμονέστερος*.

(e) *Δῐπλοῦς*, *double*, has *διπλότερος*. Some double comparatives are found (like our *lesser*, *nearer*); thus *μειζότερος* from *μείζων*, *greater*, and *ἐλαχιστότερος* from the superlative *ἐλάχιστος*, *least*.

(f) Finally, some comparative adjectives are formed from adverbs (like *outer*, *inner*): *κατώτερος* from

κάτω, *down*; ἐσώτερος from ἔσω, *in*; ἐξώτερος from ἔξω, *out*.

II. The only adjectives occurring in the N.T. which use the *-ίων -ιστος* mode of comparison are apparently irregular. In some the ι of the comparative has become *y* and combined with the sound preceding it; in some we find different words employed for positive and comparative, like our *good, better*. Some have both these features. The following occur:—

ἀγαθός, *good*	κρείσσων or κρείττων	κράτιστος
„	βελτίων	βέλτιστος

(The second of these occurs only in the adverb: see next section.)

κακός, *bad*	χείρων	χείριστος
„	ἧσσων or ἥττων	

(Latter only in adverb. Attic generally κακίων κάκιστος.)

πολύς, *many*	πλείων or πλέων	πλεῖστος
μικρός, *small*	regular (see I.).	
„	ἐλάσσων or ἐλάττων	ἐλάχιστος
μέγας, *great*	μείζων	μέγιστος
„	μειζότερος	

46. ADVERBS AND THEIR COMPARISON

Adverbs unconnected with adjectives are of various forms. They are compared on the same principles as adjectives, the normal suffixes being comp. *-τέρω*, sup. *-τάτω*; thus *κάτω*, *down*, *κατωτέρω*. *Ἄνω*, *up*, makes *ἀνώτερον*; *μάλα*, *much* (positive not in N.T.), *μᾶλλον*, *μάλιστα*. *ὀρρω*, *forward*, *far*, makes compar. *πορρώτερον* (or *πορρωτέρω*).

Adverbs may be formed from adjectives in two ways. The accusative neuter singular or plural may be used adverbially; the former is usual in comparatives, the latter in superlatives. Or the suffix *-ως* may be used: the form may be conveniently found by putting ς for *ν* at the end of the gen. pl. masc.

The irregularities are not numerous. Two adverbs derived from adjectives, *περισσῶς*, *exceedingly*, and *σπουδαίως*, *earnestly*, make comparative in *-οτέρως*, the second of them having also the normal *-ότερον*. The following irregular comparisons may be tabled: where only one of the two higher degrees is found in the N.T., the other is tacitly supplied from Attic, when possible, as in the adjectives.

καλῶς, *nobly, well*	κάλλιον	κάλλιστα
εὖ, *well*	βέλτιον	βέλτιστα
(Adverb of ἀγαθός)		
κακῶς, *badly*	ἧσσον or ἧττον	ἥκιστα
ἡδέως, *sweetly*	ἥδιον	ἥδιστα
ταχύ and ταχέως, *quickly*	τάχειον (τάχιον)	τάχιστα

The Attic comparative is θᾶττον.

πολύ, *much*	πλεῖον or πλέον	πλεῖστα
πέραν, *across*	περαιτέρω, *further*	

47. NUMERALS

Cardinals	*Ordinals*	*Adverbs*
1. εἷς, *one*	πρῶτος, *first*	ἅπαξ, *once*
2. δύο	δεύτερος	δίς
3. τρεῖς	τρίτος	τρίς
4. τέσσαρες	τέταρτος	τετράκις
5. πέντε	πέμπτος	πεντάκις
6. ἕξ	ἕκτος	
7. ἑπτά	ἕβδομος	ἑπτάκις
8. ὀκτώ	ὄγδοος	
9. ἐννέα	ἔνατος	
10. δέκα	δέκατος	
11. ἕνδεκα	ἑνδέκατος	

	Cardinals	Ordinals	Adverbs
12.	δώδεκα δεκαδύο	δωδέκατος	
14.	δεκατέσσαρες	τεσσαρεσκαιδέκατος	
15.	δεκαπέντε	πεντεκαιδέκατος	
20.	εἴκοσι		
30.	τριάκοντα		
40.	τεσσαράκοντα τεσσεράκοντα		
50.	πεντήκοντα	πεντηκοστός	
60.	ἑξήκοντα		
70.	ἑβδομήκοντα		ἑβδομηκοντάκις
80.	ὀγδοήκοντα		
90.	ἐνενήκοντα		
100.	ἑκατόν		
200.	διακόσιοι		
300.	τριακόσιοι		
400.	τετρακόσιοι		
500.	πεντακόσιοι		
600.	ἑξακόσιοι		
1000.	χίλιοι		
10,000.	μύριοι		

Of these forms several are Hellenistic, viz. *τέσσερα* (neut., see § 49) and *τεσσεράκοντα* (which though well attested in MSS. of N.T. have poor support in the papyri), and the series *δεκαδύο*, etc. For the latter, Attic has *δώδεκα, τρεῖς καὶ δέκα, τέτταρες καὶ δέκα, πεντεκαίδεκα.*

48. (*a*) Combinations are generally made by placing the numbers in order of magnitude, without *καί*. Thus 99, *ἐνενήκοντα ἐννέα*; 153, *ἑκατὸν πεντήκοντα τρεῖς*. Sometimes *καί* is inserted, as *τεσσαράκοντα καὶ ἕξ*, 46. The thousands are expressed by combining the numeral adverb with *χίλιοι*, as *τρισχίλιοι*, 3000. Besides *χίλιοι* and *μύριοι* there are the nouns *χιλιάς* and *μυριάς*, used in multiplication; thus *δώδεκα χιλιάδες*, 12,000; *δὶς μυριάδες μυριάδων*, 200,000,000.

(*b*) In one place (Matt. 18^{22}) the adverb *ἑβδομηκοντάκις* is combined with the cardinal *ἑπτά*, most probably in the sense *77 times* (there being a clear reference to the identical Greek of Gen. 4^{24}, LXX.).

(*c*) Miscellaneous numeral adjectives are *τετραπλοῦς* (neut. *-πλοῦν*), *fourfold*; *ἑκατονταπλασίων* (like *σώφρων*), *100 fold.* There are

also *ἀμφότεροι, both*; *οὐδείς* and *οὐθείς, none*; *μηδείς, none* (see §§ 256 *sqq.*).

The unexplained adjective δευτερόπρωτος, *second-first* (Luke 6[1], T.R.), is probably a mere scribe's blunder: see Hort's note.

49. *Declension of Numerals*

Ordinals are all declined like *καλός*, the plural of which is followed by cardinals in *-οι*. *Χιλιάς* and *μυριάς* are like *παῖς* (§§ 30 and 33). *Εἷς* (with compounds *οὐδείς*, etc.), *δύο*, *τρεῖς*, and *τέσσαρες* are thus declined.

Singular

	M.	*F.*	*N.*
N.	*εἷς*	*μία*	*ἕν*
A.	*ἕνα*	*μίαν*	*ἕν*
G.	*ἑνός*	*μιᾶς*	*ἑνός*
D.	*ἑνί*	*μιᾷ*	*ἑνί*

The fem. in the compounds is *οὐδεμία μηδεμία*. These compounds are also found with the elements separate, with stronger meaning, as *οὐδὲ εἷς, not even one.*

Plural

	M.F.N.	*M.F.*	*N.*	*M.F.*	*N.*
N. A.	*δύο*	*τρεῖς*	*τρία*	*τέσσαρες* / *τέσσαρας*	*τέσσαρα* or *τέσσερα*
G.		*τριῶν*		*τεσσάρων*	
D.	*δυσί(ν)*	*τρισί(ν)*		*τέσσαρσι(ν)*	

The Attic G.D. of δύο is δυοῖν.

50. PRONOUNS

The *Personal* pronouns are *ἐγώ, I*; *σύ, thou*; *αὐτός, αὐτή, αὐτό, he, she, it.* In the nominative case these are always emphatic; unemphatic pronouns are not expressed as subjects to verbs. They are thus declined —

		Singular		
N.	*ἐγώ*	*σύ*	*αὐτός*	*αὐτή*	*αὐτό*
V.		*σύ*			
A.	*ἐμέ, με*	*σέ, σε*	*αὐτόν*	*αὐτήν*	*αὐτό*
G.	*ἐμοῦ, μου*	*σοῦ, σου*	*αὐτοῦ*	*αὐτῆς*	*αὐτοῦ*
D.	*ἐμοί, μοι*	*σοί, σοι*	*αὐτῷ*	*αὐτῇ*	*αὐτῷ*

		Dual	
N.A.	*νώ*	*σφώ*	*αὐτώ*	(all genders)
G.D.	*νῷν*	*σφῷν*	*αὐτοῖν*	

		Plural		
N.	*ἡμεῖς*	*ὑμεῖς*	*αὐτοί*	*αὐταί*	*αὐτά*
V.		*ὑμεῖς*			
A.	*ἡμᾶς*	*ὑμᾶς*	*αὐτούς*	*αὐτάς*	*αὐτά*
G.	*ἡμῶν*	*ὑμῶν*	*αὐτῶν*	*αὐτῶν*	*αὐτῶν*
D.	*ἡμῖν*	*ὑμῖν*	*αὐτοῖς*	*αὐταῖς*	*αὐτοῖς*

NOTE — 1. The *enclitic* forms (see § 12), *με, μου, μοι, σε, σου, σοι*, are unemphatic; *ἐμέ,*

ἐμοῦ, ἐμοί are not necessarily emphatic, though they have more weight than the shorter forms. After prepositions, σέ, σοῦ and σοί are accented, except (generally) πρός σε.

2. For the adjectival use of αὐτός see § 207.

51. The *Reflexive* pronouns are ἐμαυτόν, *myself* (fem. ἐμαυτήν); σεαυτόν, *thyself* (fem. σεαυτήν); ἑαυτόν, *himself* (fem. ἑαυτήν, neut. ἑαυτό), which are thus declined—

Singular

Acc.	Gen.	Dat.	
ἐμαυτόν -ήν	ἐμαυτοῦ -ῆς	ἐμαυτῷ -ῇ	1st person
σεαυτόν -ήν	σεαυτοῦ -ῆς	σεαυτῷ -ῇ	2nd „
ἑαυτόν -ήν -ό	ἑαυτοῦ -ῆς	ἑαυτῷ -ῇ	3rd „

Plural

ἑαυτούς -άς -ά	ἑαυτῶν	ἑαυτοῖς -αῖς	All persons

NOTE.—Ἑαυτούς in plural is sometimes used for the reciprocal pronoun (§ 52). In some texts we find a shorter form, αὐτόν, etc., which differs from the forms of αὐτός only by the breathing; but the best authorities admit these forms rarely. Once in T.R. is found the vulgar use ἑαυτοῦ, sing. = σεαυτοῦ.

52. The *Reciprocal* pronoun is ἀλλήλους, *one another* (only plural). It has no nominative. Decline thus—

Pl. Acc. ἀλλήλους -ας, ἄλληλα Gen. ἀλλήλων
Dat. ἀλλήλοις -αις

Dual Acc. ἀλλήλω Gen. Dat. ἀλλήλοιν

53. The chief *Interrogative* pronoun is τίς *who?* Decline thus—

	Singular		*Dual*	*Plural*	
	M. and F.	*N.*	*M.F.N.*	*M. and F.*	*N.*
N.	τίς	τί	τίνε	τίνες	τίνα
A.	τίνα	τί		τίνας	τίνα
G.	τίνος		τίνοιν	τίνων	
D.	τίνι			τίσι(ν)	

Attic also has the G. τοῦ, D. τῷ.

Note that τίς and τί never have grave accent (§ 14), and that the acute stands on the first syllable throughout.

Other interrogative pronouns, all declined like ordinary adjectives in -ος, are πόσος, *how much?* ποῖος, *of what kind?* πηλίκος, *how great?* ποταπός (Attic, ποδαπός), *what manner of . . .?* Ἡλίκος, *what a . . .!* is strictly the *relative* answering to πηλίκος, but is used in the

exclamatory sense so common with the interrogatives.

54. The *Indefinite* pronoun is τις, *any, some one, a certain,* which is the nearest Greek representative of our indefinite article. It is thus declined—

	Singular		*Dual*	*Plural*	
	M.F.	*N.*	*M.F.N.*	*M.F.*	*N.*
N.	τις	τι	τινέ	τινές	τινά
A.	τινά	τι		τινάς	τινά
G.	τινός		τινοῖν	τινῶν	
D.	τινί			τισί(ν)	

Attic has also G. sing. του, D. τῳ, N.A. pl. ἄττα.

To distinguish the interrogative from the indefinite, it is necessary to observe the *accent.* The indefinite τις (except in the form ἄττα) is an *enclitic* (§ 12), throwing its accent on the preceding word, unless that word has an acute on the last syllable but one. If this is so, the forms above which are written with accents (τινά, τινός, τινί, and the plural), show these accents, which otherwise disappear.

The combinations, εἴ τις, *if any*; μή τις, *lest any*, or introducing a question (see μή, §§ 261,

258), are often written as one word. For the combination *ὅστις*, see below, § 56.

55. The *Demonstrative* pronouns are *οὗτος* and *ὅδε*, *this*; *ἐκεῖνος*, *that*; *τοιοῦτος* and *τοιόσδε*, *such*; *τοσοῦτος*, *so much*; *τηλικοῦτος*, *so great*: *δεῖνα*, *so-and-so*, occurs once (as accusative). Decline thus—

	Singular			*Dual*	*Plural*		
	Masc.	*Fem.*	*Neut.*	*M.F.N.*	*Masc.*	*Fem.*	*Neut.*
N.	*οὗτος*	*αὕτη*	*τοῦτο*	*τούτω*	*οὗτοι*	*αὗται*	*ταῦτα*
A.	*τοῦτον*	*ταύτην*	*τοῦτο*		*τούτους*	*ταύτας*	*ταῦτα*
G.	*τούτου*	*ταύτης*	*τούτου*	*τούτοιν*	*τούτων*	*τούτων*	*τούτων*
D.	*τούτῳ*	*ταύτῃ*	*τούτῳ*		*τούτοις*	*ταύταις*	*τούτοις*

(Here observe that the initial *τ* comes in just where it does in the Article. Note that the gen. pl. fem. is *not* *ταύτων*.)

N. *ἐκεῖνος*	*ἐκείνη*	*ἐκεῖνο*
A. *ἐκεῖνον*	*ἐκείνην*	*ἐκεῖνο*

and the rest like *καλός*.

Ὅδε is simply the definite article, with enclitic *-δε* added.

Τοιοῦτος is like *οὗτος* (strike off initial *τ* in the forms of *οὗτος* and then prefix *τοι-*

throughout). There is an additional neuter sing τοιοῦτον. Similarly decline τοσοῦτος and τηλικοῦτος. Τοιόσ-δε is declined like ἄγιος, with the enclitic -δε added to each form.

56. The principal *Relative* pronouns are ὅς and ὅστις, *who*: for their respective use see § 208. Thus decline—

	Singular			*Dual*	*Plural*		
	Masc.	*Fem.*	*Neut.*	*M.F.N.*	*Masc.*	*Fem.*	*Neut.*
N.	ὅς	ἥ	ὅ	ᾰ̔	οἵ	αἵ	ἅ
A.	ὅν	ἥν	ὅ		οὕς	ἅς	ἅ
G.	οὗ	ἧς	οὗ	οἷν	ὧν	ὧν	ὧν
D.	ᾧ	ᾗ	ᾧ		οἷς	αἷς	οἷς

("Ος, except in nom. sing. masc., is just like the Article without the τ-, but no form is without accent.)

	Singular		
	Masc.	*Fem.*	*Neut.*
N.	ὅστις	ἥτις	ὅτι
A.	ὅντινα	ἥντινα	ὅτι
G.	ὅτου	ἧστινος	ὅτου
D.	ὅτῳ	ἧτινι	ὅτῳ
	Plural		
N.	οἵτινες	αἵτινες	ἅτινα
A.	οὕστινας	ἅστινας	
G.	ὅτων	ὅτων	ὅτων
D.	ὅτοις	αἷστισι(ν)	ὅτοις

ὁστις Implies an additional suggestion sometimes a causal. add a little more than ὁ ὅς. The man said as (ὁ ὅστις) cf. § 206.

Dual: N.A. ὅτινε. G.D. ὅτοιν.
Attic makes neut. plur. N.A. ἅττα.

It will be noticed that the N.T. use of ὅστις is confined to the nominative, together with the accusative neuter, also the genitive ὅτου in the phrase ἕως ὅτου, *while* (*until which* time). Ὅτι is often written ὅ τι or ὅ, τι, to distinguish it from ὅτι, *that, because.*

In Acts 9^6 we may see the Attic use of ὅστις for indirect interrogative. This is often supposed to be transferred to the direct question (= τί, *why?*) in Mark 2^{16} and similar passages.

Other relatives are ὅσ-γε and ὅσ-περ, compounds of ὅς, with unchangeable enclitics added to its forms; and οἷος, *of which kind*; ὅσος, *as many as, as much as*; ὁποῖος, *such as*,—which are declined like καλός or ἅγιος in the ordinary way.

57. Ἄλλος, *other*, is declined like αὐτός (§ 50); ἕτερος, *other* (originally of *two*, but not always so in N.T.), is like ἅγιος.

58. *Possessive* pronouns are ἐμός, *my*, and σός, *thy*, like καλός; and ἡμέτερος, *our*, ὑμέτερος, *your*, like ἅγιος.

59. PRONOMINAL ADVERBS

These may be divided into the four classes, Interrogative, Indefinite, Demonstrative, and Relative, the last being conjunctions in use. Those placed on the same line are correlative in meaning.

Interrogative	*Indefinite*	*Demonstrative*	*Relative*
ποῦ, where?	*που, somewhere*	*ἐκεῖ, there* *ὧδε here*	*ὅπου, where*
πόθεν, whence?		*ἐκεῖθεν, thence* *ἐντεῦθεν, hence*	*ὅθεν, whence*
ποῦ, whither?		*ἐκεῖσε, thither* *δεῦρο, hither*	*ὅπου, whither*
πῶς, how?	*πως, somehow*	*οὕτως, thus*	*ὡς, καθώς, as*
πότε, when?	*ποτέ, at some time*	*τότε, then* *νῦν, now,* etc.	*ὅτε, when* *ἕως, while,* etc.
ποσάκις, how often?			*ὁσάκις, as often as*

Some compounds of the negatives might be added. The functions of the several classes will come under Syntax.

CHAPTER III

THE VERB

60. The Greek Verb has a very full inflexion, but its scheme (as it appears in N.T. Greek) does not differ materially from that of the English verb when enlarged by the inclusion of forms made with auxiliaries. The main difference is in *Voice.* In the parent Indo-Germanic language (p. 2) there were two voices, Active and Middle, the latter of which seems to have been used rather vaguely to indicate that the action of the verb in some way affected the interests of its subject: very often the difference between the voices was but slight. Greek has kept both these voices, has more fully developed the Middle, and out of it has created a new Passive. The *Tenses* need give no trouble. *Present*, *Imperfect*, and *Future* explain themselves

Perfect may always be rendered by the English perfect (*I have said*); *Pluperfect* correspondingly (*I had said*). The ***Aorist*** is the indefinite past (*I said*). The beginner will at first be surprised at finding duplicate forms of some tenses ("First" and "Second" Aorist, etc.). These differ only in formation, and answer very well to our two modes of forming the past tense in English. The "First," or "Weak," tenses are formed by the addition of a suffix, as λέλυ-κα, perfect, ἔλυ-σα, aorist, like the English *hang-ed*; the "Second," or "Strong," tenses have modifications within the root, as λέ-λοιπ-α, perfect, ἔ-λιπ-ον, aorist, from λείπ-ω, like English *hung*. Very few verbs possess both formations at once, and then the superfluous material is generally used to express some difference of meaning, just as in the case of our *hanged* and *hung*. See further, on the Voices, § 234, and on the Tenses, §§ 236 *sqq*.

The ***Moods*** will require considerable attention when we come to Syntax, but they may be quickly dismissed here. *Indicative* and *Imperative*, *Infinitive* and *Participle*, are practically identical with the same moods in the English verb. The *Subjunctive* is mainly confined to dependent clauses:

it may be described as originally the *shall* and *will* mood, and these ideas may still be traced beneath the disguises of later developments. The *Optative* (Latin *opto*, to wish) was falling into disuse in the time of the N.T. writers. It either expresses a *wish*, as its name implies; or it takes the *potential* meaning, the mood having originally been that of *may* and *might*. See § 246.

61. Those who read Latin are familiar with the classification of verbs according to *Conjugation*. The classification is not of practical importance in Greek, which has not reduced its verbs to uniformity sufficient for any convenient arrangement of the kind. A deeper principle of division is that by which we separate "*Verbs in -ω*" and "*Verbs in -μι*," according to the ending of the 1st sing. pres. indic. act, as λύω, *I loose*; δίδωμι, *I give*. The distinction is really one mainly concerning the person-endings of the tenses. Take, for example, ἐλύσα-μεν, the 1st plur. 1st aorist of λύω (§ 63), and compare it with λύσ-ο-μεν, in the future tense by its side. In the latter there is the vowel ο between the stem λυσ- and the person-ending -μεν; and we shall find that vowel again, somewhat disguised, in the 3rd plur. λύσουσι and the 1st sing. λύσω, where -ω perhaps stands for -οα. In the other persons we find the same place taken by the vowel ε. This vowel, ο or ε, is called the *thematic* vowel, and tenses showing it throughout are called *thematic tenses*. We shall find on examination that the Future is always thematic; while the Perfect, Pluperfect and First Aorist will be seen to be always *unthematic tenses*. There remain the Present, Im-

perfect and Second Aorist (active and middle). Comparing λύ-ε-τε, ἐλύ-ε-τε (§ 63) with δί̓δο-τε, ἐδί̓δο-τε (§ 128), and ἐλίπ-ε-τε (§ 85) with ἔδο-τε (§ 135), we see that in these three tenses the "Verbs in -ω" are *thematic*, while "Verbs in -μι" are *unthematic*. The latter are few in number, but include some in very common use. Their greater complexity naturally led to the introduction into their conjugation of numerous forms borrowed from the simpler Verbs in -ω.

62. There are very considerable differences of conjugation among the -ω verbs, produced mainly by the varieties of the sounds immediately preceding the -ω in the present active. To construct the conjugation of any verb, it is necessary to know its *Principal Parts*, that is, its *present* and *future* indicative, active or middle, the *perfect* indicative, active or middle (sometimes both), and the *second aorist*, active, middle, or passive. If there is no second aorist the *first* aorist is sometimes given, but it is unnecessary if it is formed directly from the future. The rules for the formation of the several tenses will be given when the conjugation of the model verb has been presented: for simplicity's sake we choose, in the first instance, a verb which has no "*second*" tenses, and which forms its tense stems by simple additions to the root.

For the initial ἐ-, called the Augment, the sign of past time in the "historic tenses" of the Indicative, see §§ 119–121.

63. FULL CONJUGATION OF Λύω.

ACTIVE VOICE

Indicative Mood

Present		Imperfect	
I loose, I am loosing		*I was loosing*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. λύ-ω	λύ-ομεν	ἔ-λυ-ον	ἐ-λύ-ομεν
2. λύ-εις	λύ-ετε	ἔ-λυ-ες	ἐ-λύ-ετε
3. λύ-ει	λύ-ουσι(ν)	ἔ-λυ-ε(ν)	ἔ-λυ-ον [1]
Dual		*Dual*	
2. 3. λύ-ετον		ἐ-λυ-έτην [2]	

Future		First Aorist	
I shall loose		*I loosed*	
1. λύ-σω	λύ-σομεν	ἔ-λυ-σα	ἐ-λύ-σαμεν
2. λύ-σεις	λύ-σετε	ἔ-λυ-σας [3]	ἐ-λύ-σατε
3. λύ-σει	λύ-σουσι(ν)	ἔ-λυ-σε(ν)	ἔ-λυ-σαν
2. 3. λύ-σετον		ἐ-λυ-σάτην [2]	

[1] Also ἐλύοσαν, rarely, in N.T. Once or twice ἔλυαν (§ 85).

[2] In these, the "historic" or "secondary" tenses, and always in the Optative, throughout all verbs, the 2nd Dual probably ended in -ον, in active, middle, and passive.

[3] Once ἔλυσες (in Revelation), as in modern Greek.

First Perfect

I have loosed

	Sing.	*Plur.*
1.	λέ-λυ-κα	λε-λύ-καμεν
2.	λέ-λυ-κας[1]	λε-λύ-κατε
3.	λέ-λυ-κε(ν)	λε-λύ-κᾶσι(ν)[2]

Dual

2. 3. λε-λύ-κατον

First Pluperfect

I had loosed

1.	ἐ-λε-λύ-κειν[3]	ἐ-λε-λύ-κειμεν
2.	ἐ-λε-λύ-κεις	ἐ-λε-λύ-κειτε
3.	ἐ-λε-λύ-κει	ἐ-λε-λύ-κεισαν

2. 3. ἐ-λε-λυ-κέτην

64. *Imperative Mood*

For the meanings of the tenses in this and the following moods, see §§ 242, 244 *sq.*, and 254.

[1] Also λέλυκες in Revelation.

[2] Also λέλυκαν (ten times) in N.T.

[3] The Pluperfect often drops the augment. The Attic 1st and 2nd sing. ended in -κη, -κης respectively; and the plural in -κεμεν, -κετε, -κεσαν. The 3 pl. in -εσαν occurs once in N.T. The later ει forms are often found in classical texts.

	Present		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	λῦ-ε	λύ-ετε	λῦ-σον	λύ-σατε
3.	λυ-έτω	λυ-έτωσαν	λυ-σάτω	λυ-σάτωσαν

Dual	*Dual*
2. λύ-ετον	λύ-σατον
3. λυ-έτων	λυ-σάτων

Attic 3 pl. λυ-όντων, λυ-σάντων.

65. *Subjunctive Mood*

	Present		First Aorist	
1.	λύ-ω	λύ-ωμεν	λύ-σω	λύ-σωμεν
2.	λύ-ῃς	λύ-ητε	λύ-σῃς	λύ-σητε
3.	λύ-ῃ	λύ-ωσι(ν)	λύ-σῃ	λύ-σωσι(ν)

	Perfect
2. 3. λύ-ητον	λε-λύ-κω, etc., or λε-λυ-κὼς ὦ, etc. (cf. § 71).
First Aor. λύ-σητον	

66. *Optative Mood*

	Present		First Aorist	
1.	λύ-οιμι	λύ-οιμεν	λύ-σαιμι	λύ-σαιμεν
2.	λύ-οις	λύ-οιτε	λύ-σαις	λύ-σαιτε
3.	λύ-οι	λύ-οιεν	λύ-σαι	λύ-σαιεν / λύ-σειαν

Attic aor. 2 sg. λύ-σειας, 3 sg. λύ-σειε(ν).

Dual	*Dual*
2. 3. λυ-οίτην	λυ-σαίτην

Perfect, λελύκοιμι, etc. (like Present), or λελυκὼς εἴην (cf. § 72).

Future, λύσοιμι, etc. (like Present).

67. *Infinitive Mood*

Present, λύ-ειν. Future, λύ-σειν. First Perfect, λε-λυ-κέναι. First Aorist, λῦ-σαι.

68. *Participles.* (See §§ 40, 42.)

Present, λύ-ων (-ουσα, -ον). Future, λύ-σων (-σουσα, -σον). First Perfect, λε-λυ-κώς (-κυῖα, -κός). First Aorist, λύ-σας (-σασα, -σαν).

69. MIDDLE VOICE

For meanings, see § 234. The tenses differ as in the Active.

Indicative Mood

	Present		Imperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-ομαι	λυ-όμεθα	ἐ-λυ-όμην	ἐ-λυ-όμεθα
2.	λύ-η or -ει	λύ-εσθε	ἐ-λύ-ου	ἐ-λύ-εσθε
3.	λύ-εται	λύ-ονται	ἐ-λύ-ετο	ἐ-λύ-οντο

	Dual	Dual
2. 3.	λύ-εσθον	ἐ-λυ-έσθην

	Future		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-σομαι	λυ-σόμεθα	ἐ-λυ-σάμην	ἐ-λυ-σάμεθα
2.	λύ-σῃ[1]	λύ-σεσθε	ἐ-λύ-σω	ἐ-λύ-σασθε
3.	λύ-σεται	λύ-σονται	ἐ-λύ-σατο	ἐ-λύ-σαντο
2. 3.	λύ-σεσθον		ἐ-λυ-σάσθην	

	Perfect		Pluperfect	
1.	λέ-λυ-μαι	λε-λύ-μεθα	ἐ-λε-λύ-μην[2]	ἐ-λε-λύ-μεθα
2.	λέ-λυ-σαι	λέ-λυ-σθε	ἐ-λέ-λυ-σο	ἐ-λέ-λυ-σθε
3.	λέ-λυ-ται	λέ-λυ-νται	ἐ-λέ-λυ-το	ἐ-λέ-λυ-ντο
2. 3.	λέ-λυ-σθον		ἐ-λε-λύ-σθην	

70. *Imperative Mood*

	Present		First Aorist	
2.	λύ-ου	λύ-εσθε	λῦ-σαι	λύ-σασθε
3.	λυ-έσθω	λυ-έσθωσαν	λυ-σάσθω	λυ-σάσθωσαν
2.	λύ-εσθον		λύ-σασθον	
3.	λυ-έσθων		λυ-σάσθων	

Attic 3 pl. λυ-έσθων, λυ-σάσθων.

[1] The irregular futures, *φάγομαι*, *I shall eat*, and *πίομαι*, *I shall drink*, make 2nd sing. *Φάγεσαι*, *πίεσαι*, in N.T. Cf. note 1, p. 93. The ending *-σει* appears in T.R.

[2] The Pluperfect often drops the Augment.

Perfect

Sing.	*Plur.*
2. λέ-λυ-σο	λέ-λυ-σθε
3. λε-λύ-σθω	λε-λύ-σθωσαν

Dual

2. λέ-λυ-σθον	Attic 3 pl.
3. λε-λύ-σθων	λε-λύ-σθων

71. *Subjunctive Mood*

Present		First Aorist	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. λύ-ωμαι	λυ-ώμεθα	λύ-σωμαι	λυ-σώμεθα
2. λύ-ῃ	λύ-ησθε	λύ-σῃ	λύ-σησθε
3. λύ-ηται	λύ-ωνται	λύ-σηται	λύ-σωνται

Dual	*Dual*
2. 3. λύ-ησθον	λύ-σησθον

Perfect.

Sing.	*Plur.*
1. λε-λυ-μένος ὦ	λε-λυ-μένοι ὦμεν
2. ᾖς	ἦτε
3. ᾖ	ὦσιν

Dual

2. 3. λε-λυ-μένω ἦτον

In the Perfect, formed with the auxiliary εἰμί, *be* (§ 159), the participle, of course, agrees with the subject of the verb in number and gender.

72. *Optative Mood*

	Present		First Aorist	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1	λυ-οίμην	λυ-οίμεθα	λυ-σαίμην	λυ-σαίμεθα
2.	λύ-οιο	λύ-οισθε	λύ-σαιο	λύ-σαισθε
3.	λύ-οιτο	λύ-οιντο	λύ-σαιτο	λύ-σαιντο
	Dual		*Dual*	
2. 3.	λυ-οίσθην		λυ-σαίσθην	

Perfect, λε-λυ-μένος εἴην, etc.: cf. Subjunctive; and for εἴην, see § 160.

Future, λυ-σοίμην, etc. (like Present).

73. *Infinitive Mood*

Present, λύ-εσθαι. Future, λύ-σεσθαι. Perfect, λε-λύ-σθαι. First Aorist, λύ-σασθαι.

74. *Participles.* (All like καλός.)

Present, λυ-όμενος. Future, λυ-σόμενος. Perfect, λε-λυ-μένος. First Aorist, λυ-σάμενος.

75. PASSIVE VOICE

Indicative Mood

	Present		First Future	
	I am loosed, or *am being loosed*		*I shall be loosed*	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	λύ-ομαι	λυ-όμεθα	λυ-θή-σομαι	λυ-θη-σόμεθα
	as Present Middle		etc., as in Future Middle	

Imperfect		Third Future[1]	
I was being loosed		*I shall have been loosed*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. ἐ-λυ-όμην	ἐ-λυ-όμεθα	λε-λύ-σομαι	λε-λυ-σόμεθα
as Imperfect Middle		etc., as in Future Middle.	

Perfect		First Aorist	
I have been loosed		*I was loosed*	
1. λέ-λυ-μαι	λε-λύ-μεθα	1. ἐ-λύ-θην	ἐ-λύ-θημεν
as Perfect Middle		2. ἐ-λύ-θης	ἐ-λύ-θητε
		3. ἐ-λύ-θη	ἐ-λύ-θησαν
Pluperfect			
I had been loosed		*Dual*	
1. ἐ-λε-λύ-μην	ἐ-λε-λύ-μεθα	2. 3. ἐ-λυ-θήτην	
as Pluperfect Middle			

76. *Imperative Mood*

The Present λύου and Perfect		First Aorist	
λέλυσο are identical with	2.	λύ-θητι	λύ-θητε
these tenses in the Middle.	3.	λυ-θήτω	λυ-θήτωσαν

Attic aor. 3 pl. λυ-θέντων

2. λύ-θητον
3. λυ-θήτων

[1] Sometimes called *Paulo-post* Future. It only comes once in the N.T., and then with the meaning of a Future Middle.

77. *Subjunctive Mood*

		First Aorist	
		Sing.	*Plur.*
Present, λύωμαι, and Perfect,	1.	λυ-θῶ	λυ-θῶμεν
λελυμένος ὦ, as in Middle.	2.	λυ-θῇς	λυ-θῆτε
	3.	λυ-θῇ	λυ-θῶσι(ν)
		Dual	
		2. 3. λυ-θῆτον	

78. *Optative Mood*

	First Aorist	
Present, λυοίμην; Perfect, λελυμένος εἴην; and First Future, λυθησοίμην (like Present).	1. λυ-θείην	λυ-θείημεν[1]
	2. λυ-θείης	λυ-θείητε
	3. λυ-θείη	λυ-θείησαν
	2. 3. λυ-θείτην	

79. *Infinitive Mood*

Present, λύεσθαι, and Perfect, λελύσθαι, as Middle. First Aorist, λυ-θῆναι. First Future λυ-θήσεσθαι.

[1] Attic λυθεῖμεν, λυθεῖτε, λυθεῖεν, and similarly in the optatives of contracted and of -μι Verbs. The above are Hellenistic (not in N.T.).

80. *Participles*

Present, λυόμενος, and Perfect, λελυμένος, as Middle. First Aorist, λυ-θείς (-θεῖσα -θέν, § 42). First Future, λυ-θήσομενος.

81. *Verbal Adjectives.* (See § 255.)

λυ-τέος and λυ-τός.

82. CONJUGATION OF SECOND TENSES

Contracted Future

This tense (with regard to which the remarks on Second Tenses above, § 60, do not apply) is merely an alternative formation used by "Liquid Verbs" (*i.e.* most of those whose pres. indic. act. ends in -λω -μω -νω or -ρω) and a few others. It is a future in -έω (for -έσω), contracted, and it is accordingly identical with the present of φιλέω (§ 97 *sqq.*) throughout. Since the circumflex accent nearly always appears, it is often called the "Circumflexed Future." The model is from φαίνω, *shine.*

83. ACTIVE VOICE

Indicative Mood

	Sing.	*Plur.*
1.	φαν-ῶ	φαν-οῦμεν
2.	φαν-εῖς	φαν-εῖτε
3.	φαν-εῖ	φαν-οῦσι(ν)

Dual

2. 3. φαν-εῖτον

Infinitive Mood

φαν-εῖν

Participle

φαν-ῶν -οῦσα -οῦν (see § 42)

MIDDLE VOICE

Indicative Mood

Sing.	*Plur.*
φαν-οῦμαι	φαν-ούμεθα
φαν-ῇ	φαν-εῖσθε
φαν-εῖται	φαν-οῦνται

Dual

2. 3. φαν-εῖσθον

Infinitive Mood

φαν-εῖσθαι

Participle

φαν-ούμενος

84. *Second Perfect*

This tense has precisely the same terminations as the First Perfect: thus λέλοιπ-α from λείπω, *leave*, like λέλυκ-α, and so throughout the moods.

85. *Second Aorist*

The Second Aorist, Active and Middle, has normally the same terminations as the Imperfect, and moods consequently like the Present. Thus ἔ-λιπ-ον -ες -ε(ν), etc., like ἔλυον; ἐ-λιπ--όμην, like ἐλυόμην. In N.T. Greek, however, we often find the terminations of the First Aorist

substituted for those of the Second, in act. and mid., as ἦλθα, etc., for ἦλθον (from ἔρχομαι, *come*). So also in the Imperfect, very rarely. (See the List, pp. 134 ff.)

86. The Second Aorist Passive, in -ην, is identical with the First Aorist in terminations, being distinguished by the absence of the θ suffix. But in the Imperative 2nd sing. it has -ηθι—thus, λίπ-ηθι—instead of -ητι. (In πείθω, given below, the θ of the root has the same effect, in changing -ηθι to -ητι, as the suffixal θ of the First Aorist has in other verbs.) The purpose of the change is to avoid two aspirates following each other, but the *second* is altered instead of the first (§ 7, *d*).

87. *Second Future*

This is conjugated like the First Future: it only comes in the Passive. It is called Second Future to connect it with the Second Aorist Passive.

88. Besides these tenses, the *Perfect* and *Pluperfect Middle* (Passive) require a further account, as the conjugation varies considerably with the sounds preceding the person-ending In the 3rd plural the endings -νται -ντο can

only follow vowels, and where the stem of the perfect ends in a consonant a periphrastic substitute is used. Such combinations of the participles with parts of *εἰμί, be*, are not uncommon in all voices. The following types will indicate the conjugation of any perfect or pluperfect middle. It will be well to give the scheme of suffixes, which are considerably modified by combination with the consonants preceding: see § 7.

	Perfect		Pluperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	*-μαι*	*-μεθα*	*-μην*	*-μεθα*
2.	*-σαι*	*-σθε*	*-σο*	*-σθε*
3.	*-ται*	[*-νται*]	*-το*	[*-ντο*]
	Dual		*Dual*	
	2. 3. *-σθον*		2. 3. *-σθην*	

The Pluperfect then may be formed from the Perfect by (usually) prefixing the Augment, and writing *-μην* for *-μαι*, etc. In the 3rd plur. *ἦσαν, they were*, must be substituted for *εἰσί(ν), they are.*

The student will not be able always to distinguish between the various kind of stem—labial, guttural, etc.—according to which the perfects in §§ 89–91 are determined. He is

advised to make use of the table on p. 99, which will show him the various Presents answering regularly to the Perfects found here. The stem of the perfect middle, which gives the tense by simply adding the person-endings from p. 85, is given in brackets after each verb quoted below.

89. γράφω (γεγραφ-), *write*, and stems in π, β, φ, as from λείπω (λελειπ-), *leave*; θλίβω (τεθλιβ-), *press*; κρύπτω (κεκρυφ-), *hide*.
τάσσω (τετακ-), *appoint*, and stems in κ, γ, χ, as from λέγω (λελεγ-), *gather*; ταράσσω (τεταραχ-), *trouble*.

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	γέγραμμαι	γεγράμμεθα	τέταγμαι	τετάγμεθα
2.	γέγραψαι	γέγραφθε	τέταξαι	τέταχθε
3.	γέγραπται	γεγραμμένοι εἰσί(ν)	τέτακται	τεταγμένοι εἰσί(ν)

Dual	*Dual*
2. 3. γέγραφθον	2. 3. τέταχθον
Infin. γεγράφθαι τετάχθαι	Partic. γεγραμμένος τεταγμένος

90. πείθω (πεπειθ-), *persuade*, and stems in τ, δ, θ, as from φωτίζω (πεφωτιδ-), *enlighten*.
στέλλω (ἐσταλ-), *send*, and stems in λ and ρ, as from ἐγείρω (ἐγηγερ-), *raise*.

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	πέπεισμαι	πεπείσμεθα	ἔσταλμαι	ἐστάλμεθα
2.	πέπεισαι	πέπεισθε	ἔσταλσαι	ἔσταλθε
3.	πέπεισται	πεπεισμένοι εἰσί(ν)	ἔσταλται	ἐσταλμένοι εἰσί(ν)
	Dual		*Dual*	
	2. 3. πέπεισθον		2. 3. ἔσταλθον	

Infin. πεπεῖσθαι ἐστάλθαι

Partic. πεπεισμένος ἐσταλμένος

91. There are many perfects in *-σμαι*, conjugated like πέπεισμαι throughout, which do not come from stems in τ, δ or θ. Thus τετέλεσμαι comes from τελέω (τετελεσ-), *accomplish*. These will all be found in the List of Verbs.

A few forms will be found in the List from stems in ν, present in *-αίνω* or *-ύνω*. Thus from *μιαίνω, pollute*, we have 3rd sing. perf. μεμίανται and part. μεμιαμμένος: the stem is μεμιαν-. No other parts are found.

92. SYNOPSIS (PARADIGM) OF THE MOODS AND TENSES OF πείθω

It will be an assistance to the learner to have all the tenses together in a verb which could form all (except the contracted future).

93. Active Voice

	Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
Pres.	πείθω	πεῖθε	πείθω	πείθοιμι	πείθειν	πείθων
Impf.	ἔπειθον					
Fut.	πείσω	none	none	πείσοιμι	πείσειν	πείσων
1st Aor.	ἔπεισα	πεῖσον	πείσω	πείσαιμι	πεῖσαι	πείσας
2nd Aor.	ἔπιθον	πίθε	πίθω	πίθοιμι	πιθεῖν	πιθών
1st Perf.	πέπεικα	none	πεπείκω	πεπείκοιμι	πεπεικέναι	πεπεικώς
1st Plup.	ἐπεπείκειν					
2nd Perf.	πέποιθα	πέποιθε	πεποίθω	πεποίθοιμι	πεποιθέναι	πεποιθώς
2nd Plup.	ἐπεποίθειν					

94. Middle Voice

	Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
Pres.	πείθομαι	πείθου	πείθωμαι	πειθοίμην	πείθεσθαι	πειθόμενος
Imperf.	ἐπειθόμην					
Fut.	πείσομαι	none	none	πεισοίμην	πείσεσθαι	πεισόμενος

1st Aor.	ἐπεισάμην	πεῖσαι	πείσωμαι	πεισαίμην	πείσασθαι	πεισάμενος
2nd Aor.	ἐπιθόμην	πιθοῦ	πίθωμαι	πιθοίμην	πιθέσθαι	πιθόμενος
Perf.	πέπεισμαι	πέπεισο	πεπεισμένος ὦ	πεπεισμένος εἴην	πεπεῖσθαι	πεπεισμένος
Plup.	ἐπεπείσμην					

95. Passive Voice

Pres.	πείθομαι, etc., as Middle					
Imperf.	ἐπειθόμην,	,,	,,			
Perf.	πέπεισμαι,	,,	,,			
Plup.	ἐπεπείσμην,	,,	,,			
1st Aor.	ἐπείσθην	πείσθητι	πεισθῶ	πεισθείην	πεισθῆναι	πεισθείς
2nd Aor.	ἐπίθην	πίθητι[1]	πιθῶ	πιθείην	πιθῆναι	πιθείς
1st. Fut.	πεισθήσομαι	none	none	πεισθησοίμην	πεισθήσεσθαι	πεισθησόμενος
2nd Fut.	πιθήσομαι	none	none	πιθησοίμην	πιθήσεσθαι	πιθησόμενος
3rd Fut.	πεπείσομαι	none	none	πεπεισοίμην	πεπείσεσθαι	πεπεισόμενος

[1] For *πίθ-ηθι*: see § 86, and cf. § 7, *d*.

96. CONTRACTED VERBS

Almost all verbs in *-άω -έω -όω* contract the vowels which come together in the Present and Imperfect tenses. The uncontracted forms are not used, but it may be an assistance to the memory for the student to reproduce them for himself as he learns these verbs, since all the forms now to be given (except the optative) may be deduced from the Regular Verb by the application of the rules given in § 8, *c*.

The following is the conjugation in Present and Imperfect of τιμῶ (*-άω*), *honour*; φιλῶ (*-έω*), *love*; δηλῶ (*-όω*), *make plain*.

97. **ACTIVE VOICE**

Indicative Mood

Present

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶ	τιμῶμεν	φιλῶ	φιλοῦμεν
2.	τιμᾷς	τιμᾶτε	φιλεῖς	φιλεῖτε
3.	τιμᾷ	τιμῶσι(ν)	φιλεῖ	φιλοῦσι(ν)
	Dual		*Dual*	
	2. 3. τιμᾶτον		φιλεῖτον	

Formed by contraction, modify the present stem.
σπειρω. σπερω

In aorist retain a long vowel
σπειρα

	Sing.	*Plur.*
1.	δηλῶ	δηλοῦμεν
2.	δηλοῖς	δηλοῦτε
3.	δηλοῖ	δηλοῦσι(ν)

Dual

2. 3. δηλοῦτον

Imperfect

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ἐτίμων	ἐτιμῶμεν	ἐφίλουν	ἐφιλοῦμεν
2.	ἐτίμας	ἐτιμᾶτε	ἐφίλεις	ἐφιλεῖτε
3.	ἐτίμα	ἐτίμων	ἐφίλει	ἐφίλουν

Dual	*Dual*
2. 3. ἐτιμάτην	ἐφιλείτην

	Sing.	*Plur.*
1.	ἐδήλουν	ἐδηλοῦμεν
2.	ἐδήλους	ἐδηλοῦτε
3.	ἐδήλου	ἐδηλοῦσαν[1]

Dual

2. 3. ἐδηλούτην

98. *Imperative Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	τίμα	τιμᾶτε	φίλει	φιλεῖτε
3.	τιμάτω	τιμάτωσαν	φιλείτω	φιλείτωσαν

[1] Attic ἐδήλουν : cf. ἐλύσαν, p. 73, note 1. Only one example occurs in N.T.

Dual	*Dual*
2. τιμᾶτον	φιλεῖτον
3. τιμάτων	φιλείτων

Sing.	*Plur.*
2. δήλου	δηλοῦτε
3. δηλούτω	δηλούτωσαν

Dual
2. δηλοῦτον
3. δηλούτων

Attic 3 pl. τιμώντων, φιλούντων, δηλούντων.

99. *Subjunctive Mood*

Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1. τιμῶ	τιμῶμεν	φιλῶ	φιλῶμεν	δηλῶ	δηλῶμεν
2. τιμᾷς	τιμᾶτε	φιλῇς	φιλῆτε	δηλοῖς	δηλῶτε
3. τιμᾷ	τιμῶσι(ν)	φιλῇ	φιλῶσι(ν)	δηλοῖ	δηλῶσι(ν)

Dual	*Dual*	*Dual*
2. 3. τιμᾶτον	φιλῆτον	δηλῶτον

The Subjunctive of δηλῶ in the N.T. was probably the same as the Indicative Present, following the analogy of τιμῶ. But ζηλοῦτε (Gal. 4^{17}) might be Indicative. See §§ 105, 279.

100. *Optative Mood*

Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1. τιμ-ῴην	τιμῷμεν	φιλ-οίην	φιλοῖμεν	δηλ-οίην	δηλοῖμεν
2. τιμ-ῴης	τιμῷτε	φιλ-οίης	φιλοῖτε	etc., like φιλοίην	
3. τιμ-ῴη	τιμῷεν	φιλ-οίη	φιλοῖεν		

Dual	*Dual*
2. 3. τιμῴτην	φιλοίτην

101. *Infinitive Mood*

τιμᾶν φιλεῖν δηλοῦν

W.H. generally print δηλοῖν (τιμᾷν), which is not genuine Hellenistic, though found in the best MSS. of N.T.

102. *Participles.* (See § 42.)

τιμῶν (-ῶσα -ῶν) φιλῶν (-οῦσα -οῦν)
δηλῶν (-οῦσα -οῦν)

103. MIDDLE AND PASSIVE VOICES

Indicative Mood

Present

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶμαι	τιμώμεθα	φιλοῦμαι	φιλούμεθα
2.	τιμᾶσαι[1]	τιμᾶσθε	φιλῇ	φιλεῖσθε
3.	τιμᾶται	τιμῶνται	φιλεῖται	φιλοῦνται

Dual	*Dual*
2. 3. τιμᾶσθον	φιλεῖσθον

Sing.	*Plur.*
1. δηλοῦμαι	δηλούμεθα
2. δηλοῖ	δηλοῦσθε
3. δηλοῦται	δηλοῦνται

Dual
2. 3. δηλοῦσθον

[1] Classical τιμᾷ : cf. p. 77, note 1.

Imperfect

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	ἐτιμώμην	ἐτιμώμεθα	ἐφιλούμην	ἐφιλούμεθα
2.	ἐτιμῶ	ἐτιμᾶσθε	ἐφιλοῦ	ἐφιλεῖσθε
3.	ἐτιμᾶτο	ἐτιμῶντο	ἐφιλεῖτο	ἐφιλοῦντο

Dual	*Dual*
2. 3. ἐτιμάσθην	ἐφιλείσθην

Sing.	*Plur.*
1. ἐδηλούμην	ἐδηλούμεθα
2. ἐδηλοῦ	ἐδηλοῦσθε
3. ἐδηλοῦτο	ἐδηλοῦντο

Dual
2. 3. ἐδηλούσθην

104. *Imperative Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*
2.	τιμῶ	τιμᾶσθε	φιλοῦ	φιλεῖσθε
3.	τιμάσθω	τιμάσθωσαν	φιλείσθω	φιλείσθωσαν

Sing.	*Plur.*
2. δηλοῦ	δηλοῦσθε
3. δηλούσθω	δηλούσθωσαν

Dual	*Dual*	*Dual*
2. τιμᾶσθον	φιλεῖσθον	δηλοῦσθον
3. τιμάσθων	φιλείσθων	δηλούσθων

Attic 3 pl. τιμάσθων, φιλείσθων, δηλούσθων.

105. *Subjunctive Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	τιμῶμαι	τιμώμεθα	φιλῶμαι	φιλώμεθα
2.	τιμᾷ	τιμᾶσθε	φιλῇ	φιλῆσθε
3.	τιμᾶται	τιμῶνται	φιλῆται	φιλῶνται

	Sing.	*Plur.*
1.	δηλῶμαι	δηλώμεθα
2.	δηλοῖ	δηλῶσθε
3.	δηλῶται	δηλῶνται

	Dual	*Dual*	*Dual*
2. 3.	τιμᾶσθον	φιλῆσθον	δηλῶσθον

In N.T. Greek the Subjunctive of δηλῶ tends to become identical with the Present Indicative, as in the Active. But εὐοδῶται (1 Cor. 16^2) is best taken as Subj Present; and φυσιοῦσθε (1 Cor. 4^6) might be Indicative. See § 279.

106. *Optative Mood*

	Sing.	*Plur.*	*Sing.*	*Plur.*	*Sing.*	*Plur.*
1.	τιμῴμην	τιμῴμεθα	φιλοίμην	φιλοίμεθα	δηλοίμην	δηλοίμεθα
2.	τιμῷο	τιμῷσθε	φιλοῖο	φιλοῖσθε	etc., like	φιλοίμην
3.	τιμῷτο	τιμῷντο	φιλοῖτο	φιλοῖντο		

	Dual	*Dual*
2. 3.	τιμῴσθην	φιλοίσθην

107. *Infinitive Mood*

τιμᾶσθαι φιλεῖσθαι δηλοῦσθαι

108. *Participles*

τιμώμενος φιλούμενος δηλούμενος

For some verbs with irregular contractions see the List of Verbs (p. 133 *sqq.*).

109. NOTES ON THE FORMATION OF THE VERB

These notes are intended to give such information about the structure of the Greek Verb as will enable a learner more easily to assign a form to its origin. Generally speaking, it would not be safe to form such tenses as the Perfect and the Second Aorist from the Present by the application of these rules, as there are very many forces operating which only a professed historical grammar could give an account of. The learner is advised to study the rules that he may be sure of the conjugation of the very numerous Verbs described in § 111 as *regular*, and may be able to use with ease

the table of less regular verbal forms which follows.

110. To conjugate a verb fully—apart from special irregularities catalogued in the List, or in the full accounts of certain verbs elsewhere—we have to know the form of the Present, the Future (active or middle), the Perfect (often the middle as well as the active), and the Second Aorist. Thus with λείπω, *I leave*, we have given the future λείψω, the perfect active λέλοιπα, the perfect middle λέλειμμαι, and 2nd aorist ἔλιπον: these being given, we can find the proper description of any form from this verb that may meet us. This necessary framework, the "Principal Parts," was described in § 62. These tenses are given in the 1st sing. of the indicative, and in the active if there is one. To use these properly we strip off the person-endings and (in past tenses) the augment, which process we express by saying that we need the *stem* (§ 20). Taking these stems in order, we will try to show how the student may work back from each to the Present, and how he may himself form the various tenses belonging to each.

111. A.—PRESENT STEM

The beginner cannot be provided with any systematic account of the Present stem. The most important point for him is the Augment, which separates the Imperfect from the Present: for this see § 119. When this is mastered, he will generally find the Present by trial, looking at verbs in the Lexicon or in the List below, till, out of the few whose first syllable suits the form he wishes to trace, he finds one that will give him that form by the application of the models. A very large number of verbs may be traced at once by the use of this table, which gives terminations of leading tenses in the indicative with the present to which they belong. For convenience we shall call these *regular*, without, however, implying that forms and verbs not given here are really irregular at all.

Pres. Act.	*Fut. Act.*	*1st Aor. Act.*	*1st Perf. Act.*	*Perf. Mid.*	*1st Aor. Pass.*
-άω [1] (*a pure*)	-ᾰ́σω	-ᾰσα	-ᾰκα	-ᾰμαι	-ᾰ́θην
-άω [1] (*a impure*) -έω [2]	-ήσω	-ησα	-ηκα	-ημαι	-ήθην

[1] Present and Imperfect like τιμάω.
[2] " " " φιλέω.

Pres. Act.	*Fut. Act.*	*1st Aor. Act.*	*1st Perf. Act.*	*Perf. Mid.*	*1st Aor. Pass.*
-όω [1]	-ώσω	-ωσα	-ωκα	-ωμαι	-ώθην
-ύω [2]	-ύσω	-υσα	-υκα	-υμαι	-ύθην
(-αύω -εύω,[2] similarly)					
-βω -πω [2] -φω -πτω [2]	-ψω	-ψα	-φα	-μμαι	-φθην
-γω -κω -χω [2] -σσω -ττω [2]	-ξω	-ξα	-χα	-γμαι	-χθην
-δω -θω -ζω [2]	-σω	-σα	-κα	-σμαι	-σθην
-αίνω [2]	-ανῶ	-ᾱνα	-αγκα	-αμμαι	-άνθην
-ύνω [2]	-ῡνῶ	-ῡνα		-υμμαι	-ύνθην

112. A number of verbs will show various additions and modifications peculiar to the Present stem. In some there is an element added which disappears outside the Present and Imperfect. Thus compare *εὑρ-ίσκ-ω*, *find*, with fut. *εὑρ-ήσ-ω*, 2nd aor. *ἐῦρ-ον*; *φθά-ν-ω*, *anticipate*, fut. *φθά-σ-ω*; *αἰσθ-άν-ομαι*, *perceive*, 2nd aor. *ἠσθ-όμην*; *ἱκ-νέ-ομαι*, *arrive*, 2nd aor. *ἱκ-όμην*. In these verbs the Present stem has been constructed by adding *-ισκ-* *-ν-* *-αν-* and *-νε-* respectively, and there are several other suffixes performing the same functions.[3] Other verbs add a syllable at the beginning (reduplication, like that in § 122, but with *ι* instead of *ε* for the vowel): thus *γί-γν-ομαι*, *become* (in N.T. *γίνομαι*),

[1] Present and Imperfect like *δηλόω*.

[2] All these verbs are like *λύω* in the Present and Imperfect.

[3] Especially common is the suffix *-γω*, for whose various disguises see §§ 6 and 7, *c*.

2nd aor. ἐ-γεν-όμην; πί-πτ-ω, *fall*, 2nd aor. ἔ-πεσ-ον (for ἔ-πετ-ον). Some put a nasal into the root, besides adding a suffix to it, as λαγχ-άν-ω, *obtain by lot*, 2nd aor. ἔ-λαχ-ον; μανθ-άν-ω, *learn*, 2nd aor. ἔ-μαθ-ον. Γι-γνώ-σκ-ω, *get to know* (N.T. γινώσκω), adds the syllable at the beginning as well as a suffix (-σκ-) at the end. These samples will illustrate the multiform character of the Present stem. The student of Latin will remember how often in the third conjugation the Perfect is without an element, such as *-sc-*, which appears in the Present.

113. B.—FUTURE STEM

This stem forms the Future Active and Middle, and (except in the class described in the next section) the First Aorist in all voices. The general rule for forming this stem would be to strike off any suffixes added to make a Present stem, and then to add -σ-, combining it by the rules given in § 7, *b*. But as the beginner has at present no means of recognising these suffixes, he will appreciate the necessity of supplying the Future stem among the Principal Parts. Two recommendations may be given for his practical guidance. Firstly, let him learn carefully the types of Future from various Presents given in § 111, which will solve the problem for him in the majority of cases. Secondly,

let him suspect a Future stem whenever he finds an -σ- (not -σσ-) coming before a termination recognisable as Future or First Aorist; he can then generally find the right place in the Lexicon by eliminating the -σ- and making trial.

The stem forms (*a*) the *Future*, by simply adding the terminations -ω or -ομαι, etc.; (*b*) the *First Aorist*, by prefixing the Augment and adding, -α, -άμην, etc.; (*c*) the *First Aorist Passive*, by augmenting and adding -θην, etc. In this last case, however, since the First Aor. Pass. is sometimes formed from a different stem, and since it more often drops the σ than keeps it (for reasons we cannot here explain), the learner will do well to study the forms in § 111, and to suspect a First Aor. Pass. whenever he sees a θ followed by a termination to be found in the paradigm of ἐλύθην. Of course such "suspicions" will sometimes be unfounded; but in the majority of cases such a "rule of thumb" will prove right.

From the First Aor. Pass. is formed the First Future Pass., by dropping the Augment and changing -θην into -θήσομαι. Thus ἠγέρθην from ἐγείρω, *raise*, 1st fut. ἐγερθήσομαι. (Similarly

from the Second Aor. Pass. (§ 118) comes the Second Future, with *-ην* changed to *-ήσομαι*; as *φανήσομαι* from *ἐφάνην*, 2nd aor. of *φαίνω*, *shine*.)

114. The rules just given do not apply to *Liquid Verbs* (defined in § 82), unless *-νω* in the Present is a suffix forming the stem. Liquid Verbs use the suffix *-έω* (for *-έσω*) to form their Future, which contracts as shown in the section just quoted. The Present stem, moreover, must be simplified before adding this Future suffix. In most Liquid Verbs this means changing λλ into λ (as *ἀγγέλλω*, *announce*, fut. *ἀγγελῶ*), or ejecting the *ι* that appears before *ν* or *ρ* (as *κτείνω*, *kill*, fut. *κτενῶ*; *σπείρω*, *sow*, fut. *σπερῶ*). Cases not coming under this description will rarely cause difficulty. Verbs (other than Liquid) making Future in *-ῶ* are given in the List: most instances are verbs in *-ίζω*, fut. *-ιῶ*.

The First Aorist of these Liquid Verbs was originally formed with the suffix *σ*. This, however, never survives, and only betrays its presence by its effect on the vowel preceding it. To form the tense we strike off the *-ῶ* of the Future, and then lengthen the vowel preceding the liquid.

For this purpose the long form of ε is *ει* (cf. § 8, *a*), of *α* (in N.T. Greek) always *ᾱ*. Thus *σημαίνω*, *signify*, fut. *σημᾰν-ῶ*, 1st aor. *ἐσήμᾱνα*; *ἀγγέλλω*, 1st aor. *ἤγγειλα*; *σκληρύνω*, *harden*, fut. *σκληρῡν-ῶ*, 1st aor. *ἐσκλήρῡνα*; *κρίνω*, *judge*, fut. *κρῑν-ῶ*, 1st aor. *ἔκρῑνα*. It will be noticed that this process very often brings the Present and the First Aorist stems to the same form, so that forms like *ἔκρινε* or *ἔσπειρε* may be either Imperfect or Aorist.

The First Aorist Passive may generally be found by simply striking off the *-ῶ* of the Future and adding the characteristic *θ*. But there are some exceptions: thus *κτείνω* makes *ἐκτάνθην*, though the vowel in the Future Active is ε; while *κλίνω* and *κρίνω* drop the *ν*, making *ἐκλίθην*, *ἐκρίθην* respectively.

115. C.—PERFECT STEMS

For the Reduplication necessary to a Perfect Stem, see § 122.

(1) *First Perfect.* This stem will be found almost entirely covered by the types of "regular" formations in § 111. It will be seen that it may be conveniently found by changing the *-σ-*

of the Future into -κ- when it comes after a vowel, or by striking off the -ῶ or -οῦμαι of a circumflexed Future and substituting -κ-. In Liquid Verbs the vowel is generally changed to α, as στέλλω, *send*, fut. στελῶ, 1st perf. ἔσταλ-κα. The "Aspirated Perfect" in -φα -χα is confined to a very few verbs with stems ending in labials or gutturals respectively, as in the table. As it is not formed by the addition of any suffix, it belongs more properly to the next formation.

116. (2) *Second Perfect.* This stem cannot be formed from verbs in whose Present the -ω is preceded by a vowel.[1] (Ἀκήκοα, from ἀκούω, *hear*, is an *apparent* exception to this rule.) No rules can be given at this stage to describe its formation, but the beginner may notice how often an *o* appears where the present or future has ε; as πέποιθα from πείθω; γέγονα, compared with future γενήσομαι. The absence of any addition (like -κ-) should also be noticed. The Second Perfect is immeasurably less frequent in the N.T. than the First Perfect in -κ-.

117. (3) The *Perfect Middle* is very simply

[1] Nor from verbs derived from nouns, like κηρύσσω, *I herald*, derived from κῆρυξ, *herald*.

formed by most verbs which form a First Perfect Active in *-κα*. Strike off the *-κα*, and then add the person endings, or the suffixes for infinitive and participle, as shown in §§ 88–91. It will be found that the rule fails with verbs like *πείθω*, *τελέω*, and *μαίνω*; but a combination of the "regular" type with the paradigms in §§ 89 *sqq.* will show how to conjugate the great majority of verbs. The theoretical fixing of this stem requires the possession of the "root" of the verb, which the learner is not yet able to get out; when, therefore, the case does not come under the types of § 111, it will generally be wisest to refer at once to the table of principal parts.

118. D.—SECOND AORIST STEM

The first sentence of § 116 may be repeated here; and though the Second Aorist is very much commoner than the Second Perfect, it would be equally inadvisable to give general rules for its formation. The learner will notice, however, that additions characteristic of the Present stem are dropped in the Second Aorist, and that where the Present has an *ε* in the body of the word, or the Perfect an *ο*, these vowels have disappeared.

Thus *πειθ-* is the Present stem of *πείθω*, and *πεποιθ-* its Second Perfect; but *πιθ-*, with the short vowel instead of the diphthong, forms the Second Aorist of all voices. The greater simplicity of *λαβ-εῖν* as compared with *λαμβάν-ειν*, or *εὑρ-εῖν* against *εὑρίσκ-ειν*, is obvious. The very common Second Aorist *ἤγαγον*, from *ἄγω*, *lead*, is almost a solitary exception to this rule which calls for shorter and simpler forms.

Help in recognising a Second Aorist Active in the Infinitive and Participle is given by the *accent*: the Infin. Act. is always *-εῖν* (in the *-ω* verbs), and the Partic. *-ών -οῦσα -όν*: the syllable containing *-οντ-* or *-ουσ-* always bears the accent (except in the gen. pl. fem. *-ουσῶν*). Contrast the Present *λύειν*, *λύων*. In the Middle, also, note *πιθέσθαι*, 2nd Aor., but *πείθεσθαι*, Present.

For the Second Fut. Pass. see § 113 (end).

119. AUGMENT

The Augment is the sign of *past* time, and therefore belongs only to the Indicative. Since it concerns the *beginning* of a word, the student must early become familiar with its various manifestations, in order to find the word in his

lexicon. The ordinary (or *syllabic*) augment, ἐ-, is perfectly simple, being attached to the beginning of verbs with an initial consonant, as πείθω, impf. ἔ-πειθον, etc. Where the person-ending is that of any *past* tense in the Indicative, the learner will naturally look for the augment. He may at first find a little difficulty, even with the Syllabic augment, in verbs compounded with prepositions. In these the augment is attached to the verb itself, and the preposition or prepositions precede it. Thus ἐν-δύω, *put on*, makes its 1st aor. ἐν-έ-δυσα. Before this augment the final vowel of certain prepositions—viz. ἀντί, ἀπό, διά, κατά, ἀνά, ἐπί, μετά, παρά, ὑπό—is *elided* (§ 8, *e*): thus δι-ε-πορεύετο is from δια-πορεύομαι, *journey through*. Before the augment ἐκ takes the form ἐξ, as ἐξ-έ-βαλε from ἐκ-βάλλω, *cast out*. See also p. 154.

There are several words in which (as in Attic) this principle has been carried too far, verbs being augmented as compounds which are not really such. Thus, the classical First Aorist of προ-φητεύω, *prophesy*, was προ-εφήτευσα (so T.R.), as though the verb were a compound of πρό and φητεύω (which does not exist) instead of a

περι προ exception in NTG

derivative from *προφήτης, prophet*: W.H. here give the regular *ἐπροφήτευσα*. Other examples will be given in the next section. In some verbs the converse happens: thus *καθ-έζομαι, sit,* forms its Imperfect *ἐκαθεζόμην,* though it is a compound of *κατά* and *ἕζομαι*. In the double compound *ἀπο-καθ-ίστημι* the augment is put in twice: thus, 1st aor. pass. *ἀπ-ε-κατ-ε-στάθην*.

A very few verbs take the augment *ἠ-*, as *ἠδυνάμην* from *δύναμαι, can*; *ἤμελλον* from *μέλλω, intend*; *ἤθελον* from *θέλω, wish*. One or two cases of augment omitted will be found in the List.

Verbs beginning with *ρ* sometimes double the *ρ* after the augment (as regularly happens in Attic).

120. Verbs beginning with a vowel employ the *temporal* augment, which is properly the lengthening of the initial vowel or diphthong. Thus *ἄγω, lead,* 1st aor. pass. *ἤχθην*; *ἀν-ᾱλίσκω, destroy,* 1st aor. act. *ἀν-ήλωσα*; *ἐγείρω, raise,* 1st aor. act. *ἤγειρα*; *ὁμοιόω, liken,* 1st aor. pass. *ὡμοιώθην*. When *ῐ* and *ῠ* are lengthened there is generally nothing to show it; and vowels which are long

already (except *ā*) naturally remain unchanged. Many verbs beginning with *ε-* show *ει-* instead of *η-* when augmented (see the List). Thus *ἔχω*, *have*, makes Imperf. *εἶχον*. Nearly all the diphthongs are more or less found unchanged. *Οὐ-* is never changed. Of the other diphthongs, we find *αι* usually augmented to *η*, *αυ* to *ηυ*, *ευ* to *ηυ*, *οι* to *ῳ*.

Διᾱκονέω, *minister*, is an example of analogical augment (see above): its imperf. *διηκόνουν* is formed as if the verb were a compound, which it is not, being derived directly from *διάκονος*. Similarly *εὐαγγελίζομαι*, *proclaim the gospel*, impf. *εὐηγγελιζόμην*.

121. Some very peculiar augmented forms may be collected here. '*Ορᾱ́ω*, *see*, makes impf. *ἑώρων*, and the same irregularity comes in *ἀνέῳξα* from *ἀνοίγω*, *open*. The forms of this last verb are highly complex, and should be studied in the List, as it is a common word. The peculiarity is that the preposition *ἀνά* is itself augmented, although the verb is a compound, while the *-οίγω* sometimes has its own (irregular) augment as well, and can even retain it outside the Indicative. The augment attached to a

preposition may be also seen in forms of *ἀφίημι*. Other irregular augments will be seen in the List under *ἄγνυμι* and *ὠθέω*.

122. REDUPLICATION

Reduplication, unlike Augment, belongs to all the moods alike. As used in the Perfect stem, it may be defined as the prefixing of the initial consonant, with the vowel *ε*: thus *λύω*, perf. *λέ-λυκα*. (The case of words beginning with a vowel will be treated below.) If this initial consonant be an aspirate, the rule of § 7, *d*. is observed: thus *φ-* makes reduplication *πε-φ-*, *θ-* makes *τε-θ-*, *χ-* makes *κε-χ-*. Verbs which begin with *σ* and a consonant would, according to the rule, reduplicate with *σε-*: thus *σκύλλω*, *distress*, would make perf. mid. "*σέσκυλμαι*." But there was a tendency in Greek regularly to turn initial *σ* before a vowel into *h*. We find *ἕ-στη-κα* as the perf. of *ἵστημι*, in which the 2nd aor. infin. *στῆ-ναι* shows the base upon which reduplication worked. In most such verbs, the reduplication *ἑ-* could not resist further assimilation to the augment *ἐ-*: hence the type *ἔσκυλμαι*. In verbs of this description, as

well as in those described below, the student will distinguish reduplication from augment by the presence of Perfect-endings, and the continuance of the seeming augment throughout the moods. A few miscellaneous instances of the substitution of augment for reduplication, in verbs with initial consonants, may be left for the List.

123. Verbs beginning with a vowel or diphthong reduplicate with the Temporal Augment, so that for these we may simply refer back to § 120. There are a few verbs, however, which reduplicate by repeating the first syllable, lengthening its vowel the second time. Examples of this so-called "Attic reduplication" are *ὄλ-ωλ-α* from *ὄλ-λυμι, destroy*; *ἀκ-ήκοα* from *ἀκούω, hear*; *ἐγ-ήγερμαι* from *ἐγείρω, raise.* *Ἄγω, lead* uses a similar kind of reduplication for its 2nd aor. *ἤγ-αγ-ον*, inf. *ἀγαγεῖν*.

124. VERBS IN *-MI*

In § 61 the difference between verbs in *-ω* and verbs in *-μι* was briefly explained. The beginner may content himself with noticing these characteristics of the verbs which he here

enters on. (1) Verbs in *-μι* are only given in three tenses, Present, Imperfect, and Second Aorist, for their other tenses are just like those of the *-ω* verbs. *Στήσω*, fut. of *ἵστημι*, is like *λύσω*; *δέδωκα*, perf. of *δίδωμι*, is like *λέλυκα*, and so on. (2) The person-endings *-μι*, *-μεν*, etc., are attached directly to the vowel which belongs to the root, as *η* or *ᾰ* in *ἵστημι*, *η* or *ε* in *τίθημι*, etc. In this respect the Perfect Middle of ordinary verbs is precisely similar: indeed the two tenses *δίδομαι*, pres., and *δέδομαι*, perf., only differ in the initial *δί-* and *δέ-*, except in subjunctive and optative, and in the accent of the infinitive and participle.

125. Verbs in *-ω* were so much easier and simpler than verbs in *-μι* that they began to absorb them very early, just as in English the clear and easily-formed past tense in *-d* has invaded a number of verbs which even in Chaucer still used the "strong preterite." Among the classical forms given in the conjugation below, many are constructed by adapting the *-ω* formations; and in the N.T. there are many more which have come in subsequently in this way. See § 155.

126. The *-μι* verbs may be classified under four types, which in most respects are uniformly conjugated. Type I. is exemplified by *ἵστημι*, with vowels *η* (for *ᾱ*, § 8, *b*.) and *ᾰ*; Type II. by *τίθημι*, vowels *η* and *ε*; Type III. by *δίδωμι*, vowels *ω* and *ο*. The verbs given for these three types make the difference between Present-stem and Second Aorist by *reduplicating* the former (§ 122), using the vowel *ι* instead of *ε*. In the conjugation below will be found I. *ἵ-στη-μι*, pres.; *ἔ-στη-ν*, 2nd aor. II. *τί-θη-μι*, pres.; *ἔ-θε-μεν* (pl.), 2nd aor.; also, as slightly differing, *ἀφ-ί-η-μι* (compound of *ἵ-η-μι*), pres.; *ἀφ-εῖ-μεν* (pl., = *-ε-ε-μεν*), 2nd aor. III. *δί-δω-μι*, pres.; *ἔ-δο-μεν* (pl.), 2nd aor.; also in 2nd aor. only, *ἔ-γνω-ν* from *γινώσκω*.

127. Type IV. is formed on an entirely different principle. A suffix *-νῡ-* is added to form the Present stem. This becomes *-νῠ-* in the parts where the short vowels come in the other types, *i.e.* in the dual and plural Active, and the Middle throughout. Such a type is naturally impossible in the Second Aorist, since *-νῡ-* is only a Present-stem suffix. But as a few forms happen to occur in the Active from a "*-μι-*" 2nd aor. in *-ῡν*, the conjugation of *ἔ-δῡ-ν* (from

δύω) is given: in these, of course, the **ν** is part of the root.

128. CONJUGATION OF VERBS IN *-MI*

The conjugation is given as in Attic, small type being used where there is no trace of a whole tense or mood in N.T. Greek.

For the variations in the tenses of *ἵστημι* between transitive and intransitive meanings, see § 156.

ACTIVE VOICE

Present and Imperfect

I.	II.	III.	IV.
ἵστημι, set	*τίθημι, place*	*δίδωμι, give*	*δείκνῡμι, show up*

Indicative Mood

Present

Singular

1.	*ἵστημι*	*τίθημι*	*δίδωμι*	*δείκνῡμι*
2.	*ἵστης*	*τίθης*	*δίδως*	*δείκνῡς*
3.	*ἵστησι(ν)*	*τίθησι(ν)*	*δίδωσι(ν)*	*δείκνῡσι(ν)*

Plural

1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνῦμεν
2.	ἵστατε	τίθετε	δίδοτε	δείκνῦτε
3.	ἱστᾶσι(ν)	τιθέᾱσι(ν)	διδόᾱσι(ν)	δεικνύᾱσι(ν)

Dual.

2. 3.	ἵστατον	τίθετον	δίδοτον	δείκνῦτον

Ἀφίημι (II.), *forgive*, makes 3rd pl. ἀφιᾶσι(ν), otherwise like τίθημι.

Imperfect

Singular

1.	ἵστην	ἐτίθην	ἐδίδουν	ἐδείκνῦν
2.	ἵστης	ἐτίθεις	ἐδίδους	ἐδείκνῦς
3.	ἵστη	ἐτίθει	ἐδίδου	ἐδείκνῦ

Plural

1.	ἵσταμεν	ἐτίθεμεν	ἐδίδομεν	ἐδείκνῦμεν
2.	ἵστατε	ἐτίθετε	ἐδίδοτε	ἐδείκνῦτε
3.	ἵστασαν	ἐτίθεσαν / ἐτίθουν	ἐδίδοσαν / ἐδίδουν	ἐδείκνῦσαν

Dual

2. 3.	ἱστάτην	ἐτιθέτην	ἐδιδότην	ἐδεικνύτην

129. *Imperative Mood*

Singular

2.	ἵστη	τίθει	δίδου	δείκνυε[1]
3.	ἱστάτω	τιθέτω	διδότω	δεικνύτω

[1] Classical δείκνῦ.

Plural

2.	ἵστατε	τίθετε	δίδοτε	δείκνῦτε
3.	ἱστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν

Dual

2.	ἵστατον	τίθετον	δίδοτον	δείκνῦτον
3.	ἱστάτων	τιθέτων	διδότων	δεικνύτων

Attic 3 pl. ἱστάντων, τιθέντων, διδόντων, δεικνύντων.

130. *Subjunctive Mood*

Singular

1.	ἱστῶ	τιθῶ	διδῶ	δεικνύω
2.	ἱστῇς	τιθῇς	διδῷς	δεικνύῃς

and so on, like λύω (§ 65).

etc., but ω for η. 3 sg. in N.T. διδοῖ

etc., like λύω.

131. *Optative Mood*

None of these verbs occur in the Optative Active. The classical forms are as follows:—

Singular	*Plural*	*Dual*
1. ἱσταίην	ἱσταῖμεν	2. 3. ἱσταίτην
2. ἱσταίης	ἱσταῖτε	
3. ἱσταίη	ἱσταῖεν	

The forms of the other verbs may be found by putting τιθε- ἀφιε- διδο- respectively for ἱστα- in the tense just given. Δεικνύοιμι is like λύοιμι, § 66.

132. *Infinitive Mood*

ἱστάναι	τιθέναι	διδόναι	δεικνύναι

133. *Participles*

ἱστάς (§ 40) τιθείς (§ 42) διδούς (*ib.*) δεικνύς (*ib.*)
Also ἱστῶν (ἱστάω), διδῶν (διδόω), δεικνύων.

134. Like ἵστημι is conjugated φημί, *say* (only in a few forms), but φάθι Imper.

Like τίθημι is ἀφίημι, *forgive*, except where noted; also other compounds of ἵημι, συνίημι, *understand*, and ἀνίημι, *loose*.

Like δείκνυμι are ἀμφιέννυμι, *clothe*; ἀπόλλυμι, *destroy*; σβέννυμι, *quench*; ζώννυμι, *gird*; ῥήγνυμι, *break*; ὄμνυμι, *swear*; μίγνυμι, *mix*; ἀποκτέννυμι, *kill*.

135. Second Aorist

Indicative Mood

	I.	II.	II.	III.	III.	IV.
			Singular			
1.	ἔστην	none	none	none	ἔγνων	ἔδῡν
2.	ἔστης	„	„	„	ἔγνως	ἔδῡς
3.	ἔστη	„	„	„	ἔγνω	ἔδῡ

Plural

1.	ἔστημεν	ἔθεμεν	ἀφ-εῖμεν	ἔδομεν	ἔγνωμεν	ἔδῡμεν
2.	ἔστητε	ἔθετε	ἀφ-εῖτε	ἔδοτε	ἔγνωτε	ἔδῦτε
3.	ἔστησαν	ἔθεσαν	ἀφ-εῖσαν	ἔδοσαν	ἔγνωσαν	ἔδῡσαν

Dual

2. 3.	ἐστήτην	ἐθέτην	ἀφ-είτην	ἐδότην	ἐγνώτην	ἐδύτην

First Aorist forms were used for the singular of ἔθεμεν, ἀφεῖμεν and ἔδομεν. Note that ἔστην, ἔγνων, and ἔδυν keep long vowels in plural.

136. *Imperative Mood*

Singular

2.	στῆθι	θές	δός	γνῶθι	δῦθι
3.	στήτω	θέτω	δότω	γνώτω	δύτω

Plural

2.	στῆτε	θέτε	δότε	γνῶτε	δῦτε
3.	στήτωσαν	θέτωσαν	δότωσαν	γνώτωσαν	δύτωσαν

Dual

2.	στῆτον	θέτον	δότον	γνῶτον	δῦτον
3.	στήτων	θέτων	δότων	γνώτων	δύτων

Attic 3 pl. στάντων, θέντων, δόντων, γνόντων, δύντων.

ἄφ-ες, etc., from ἀφ-ίημι, like θές.

In 2nd sing. στῆθι has a second form found in compounds: thus, ἀνά-στα.

137. *Subjunctive Mood*

Singular

1.	στῶ	θῶ	δῶ	γνῶ	δύω
2.	στῇς	θῇς	δῷς	γνῷς	δύῃς

and so on, as in the Present.

Also 3 sg. δοῖ, γνοῖ (§ 155), and probably δώῃ.

ἀφ-ῶ, etc., from ἀφ-ίημι, like θῶ.

138. *Optative Mood*

Singular

1.	σταίην	θείην	δοίην	γνοίην	none
2.	σταίης	θείης	δοίης	γνοίης	

and so on, as in the Present.

ἀφ-είην, etc., from ἀφ-ίημι, like θείην.

In the N.T. the 2nd Aor. Opt. of δίδωμι is δῴην (only 3rd sing. δῴη). (Carefully distinguish δώῃ *subj.*)

139. *Infinitive Mood*

στῆναι	θεῖναι	δοῦναι	γνῶναι	δῦναι

ἀφ-εῖναι from ἀφίημι.

140. *Participles*

στάς (§ 40) θείς (§ 42) δούς (*ib.*) γνούς (*ib.*) δύς (*ib.*)

ἀφ-είς from ἀφίημι, like θείς.

141. Like ἔστην is ἔβην from *βαίνω, go*; but the Imper. *ἀνά-βα* makes 3rd sing. *-βάτω*, with 2nd plur. *ἀνά-βατε* as well as *-βητε*. (*Βαίνω* is not found in the N.T. uncompounded.)

142. MIDDLE AND PASSIVE VOICES

Present and Imperfect

Indicative Mood

Present

	I.	II.	III.	IV.
		Singular		
1.	ἵσταμαι	τίθεμαι	δίδομαι	δείκνῦμαι
2.	ἵστασαι	τίθεσαι	δίδοσαι	δείκνυσαι
3.	ἵσταται	τίθεται	δίδοται	δείκνυται
		Plural		
1.	ἱστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἵστανται	τίθενται	δίδονται	δείκνυνται
		Dual		
2. 3.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον

Δύναμαι has also 2nd sing. δύνῃ (from δύνομαι).

Imperfect

Singular

1.	ἱστάμην	ἐτιθέμην	ἐδιδόμην	ἐδεικνύμην
2.	ἵστασο	ἐτίθεσο	ἐδίδοσο	ἐδείκνυσο
3.	ἵστατο	ἐτίθετο	ἐδίδοτο ἐδίδετο	ἐδείκνυτο

Plural

1.	ἱστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
2.	ἵστασθε	ἐτίθεσθε	ἐδίδοσθε	ἐδείκνυσθε
3.	ἵσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Dual

2. 3.	ἱστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην

Δύναμαι often takes *ἠ-* for augment (§ 119).

Κρέμαμαι makes 3 sg. impf. *ἐκρέμετο*.

Ἀφίεμαι, ἀφίεμην, etc., follow *τίθεμαι* regularly.

143. *Imperative Mood*

Singular

2.	ἵστασο	τίθεσο	δίδοσο	δείκνῦσο
3.	ἱστάσθω	τιθέσθω	διδόσθω	δεικνύσθω

Plural

2.	ἵστασθε	τίθεσθε	δίδοσθε	δείκνυσθε
3.	ἱστάσθωσαν	τιθέσθωσαν	διδόσθωσαν	δεικνύσθωσαν

Dual

2.	ἵστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
3.	ἱστάσθων	τιθέσθων	διδόσθων	δεικνύσθων

Attic 3 pl. *ἱστάσθων, τιθέσθων, διδόσθων, δεικνύσθων*.

144. *Subjunctive Mood*

Singular

1.	ἱστῶμαι	τιθῶμαι	διδῶμαι	δεικνύωμαι
2.	ἱστῇ	τιθῇ	διδῷ	δεικνυῃ
	etc., like λύωμαι, § 71.	etc., but ω for η.		etc., like λύωμαι

145. *Optative Mood*

	Singular	*Plural*	*Dual*
1.	ἱσταίμην	ἱσταίμεθα	2. 3. ἱσταίσθην
2.	ἱσταῖο	ἱσταῖσθε	
3.	ἱσταῖτο	ἱσταῖντο	

As before, the forms of the verbs in II. and III. may be found by putting τιθε- ἀφιε- διδο- for ἱστα- in the forms above. Δεικνυοίμην is like λυοίμην, § 72.

146. *Infinitive Mood*

ἵστασθαι τίθεσθαι δίδοσθαι δείκνυσθαι

147. *Participles*

ἱστάμενος τιθέμενος διδόμενος δεικνύμενος

148. Like ἵσταμαι are δύναμαι, *can, be able*; ἐπίσταμαι, *know*; κρέμαμαι, *hang*; πίμπραμαι (only Infin.), *burn*; ὀνίναμαι (§ 152), *be profited.*

Like τίθεμαι are ἀφίεμαι, and other compounds of ἵημι.

Like δείκνυμαι are ἀπόλλυμαι, *perish*, and other words given under the Active, § 134.

149. Second Aorist. (Middle.)

Indicative Mood

Sg. 1.	none	ἐθέμην	ἐδόμην	none
2.		ἔθου	ἔδου	
3.		ἔθετο	ἔδοτο / ἔδετο	
Pl. 1.		ἐθέμεθα	ἐδόμεθα	
2.		ἔθεσθε	ἔδοσθε	
3.		ἔθεντο	ἔδοντο	
Du. 2. 3.		ἐθέσθην	ἐδόσθην	

ἀφ-είμην (= -ε -έμην) from ἀφίημι, makes 2 sg. ἀφεῖσο, 3 sg. ἀφεῖτο etc.

150. *Imperative Mood*

Sg. 2.	none	θοῦ	δοῦ	none
3.		θέσθω	δόσθω	
Pl. 2.		θέσθε	δόσθε	
3.		θέσθωσαν	δόσθωσαν	
Du. 2.		θέσθον	δόσθον	
3.		θέσθων	δόσθων	

ἀΦ-οῦ, ἀΦ-έσθω, etc., like θοῦ. Attic 3 pl. θέσθων, δόσθων.

151. *Subjunctive Mood*

Sg. 1.	none	θῶμαι	δῶμαι	none
2.		θῇ	δῷ	

etc., like the Present.

ἀΦ-ῶμαι, etc., like θῶμαι.

152. *Optative Mood*

Sg. 1.	[σταίμην]	θείμην	δοίμην	none
2.	[σταῖο]	θεῖο	δοῖο	

etc., as in the Present.

Σταίμην is given, though not in actual use, as model for the only form occurring in the N.T., viz. ὀναίμην from ὀνίναμαι, *be profited.*

ἀΦ-είμην, etc., like θείμην.

153. *Infinitive Mood*

none	*θέσθαι*	*δόσθαι*	none
ἀφ-έσθαι.			

154. *Participles*

none	*θέμενος*	*δόμενος*	none
ἀφ-έμενος.			

155. FORMS AS FROM VERBS IN -Ω

In the above conjugation many forms are really from verbs in *-ω*: the complexity of the *-μι* forms made it natural for them to be supplanted by the nearest corresponding forms from the various *-ω* verbs. The three kinds of contracted verbs were, in many points, already close to Types I., II., and III. of *-μι* verbs; and we find accordingly that *ἐτίθεις, τίθει,* and other forms are really borrowed from the conjugation of *φιλέω*, and *ἐδίδουν*, etc., from that of *δηλόω*. *Δείκνυμι* in its turn is close to *λύω*, with which in Subjunctive and Optative it wholly agrees. In the N.T. the type *δεικνύω* leaves not much room for forms of *δείκνυμι*. No further description need be given of the *-ω* forms in

Type IV. of -μι verbs. In ἵστημι we find several forms from ἱστάω: the wholly new Presents ἱστάνω and στήκω hardly come under this head. Τίθημι and δίδωμι both continue into the plural Imperfect Active forms from τιθέω and διδόω. Ἀφίημι and its parallels make a variety of forms from different -ω Presents, ἀφίω (like λύω), ἀφιέω and ἀφέω (like φιλέω). For special irregularities of ἀφίημι, see the List. In the Subjunctive δίδωμι makes 3rd sing. pres. διδοῖ from διδόω, like δηλοῖ (= δηλόῃ, § 99). A curious result of this was that a 2nd aor. subj. δοῖ (3rd sing.) appears. Similarly γνοῖ from γινώσκω. The student must be warned against mistaking these for Optatives. In some editions, including W. H. in the margin, a 2nd aor. subj. δώῃ (3rd sing.) is given in Eph. 1^{17} and 2 Tim. 2^{25}: the form is probably right (§ 279, note 1).

156. Paradigms of the -μι Verbs

The forms with which these tenses start are repeated here so as to be visible at a glance. It has not been thought necessary to distinguish here the tenses which occur in Attic but not in the N.T.: we cannot, of course, always say

with certainty that their non-occurrence in the N.T. is due to anything more than accident—indeed, some of the absences duly noted in the above conjugations are certainly due to chance alone.

Here may be mentioned an important point bearing on the meanings of ἵστημι, whose tenses oscillate in the active between transitive and intransitive. The Present means *I place, make to stand*, etc., and the Future and First Aorist correspond. The Perfect (with force of present) means *I stand*, and the Pluperfect and Second Aorist supply it with past tenses. The First Aorist and Future Passive are sometimes strict passives in meaning, in other places are simply tenses of the intransitive verb.

For the Principal Parts and other tenses of the various -μι verbs, see the List.

157. Active Voice

	Indic.	*Imper.*	*Subj.*	*Opt.*	*Infin.*	*Part.*
			Present Stem			
I.	Pres. ἵστημι	ἵστη	ἱστῶ	ἱσταίην	ἱστάναι	ἱστάς
	Imp. ἵστην					
II.	Pres. τίθημι	τίθει	τιθῶ	τιθείην	τιθέναι	τιθείς
	Imp. ἐτίθην					
III.	Pres. δίδωμι	δίδου	διδῶ	διδοίην	διδόναι	διδούς
	Imp. ἐδίδουν					
IV.	Pres. δείκνυμι	δείκνυ	δεικνύω	δεικνύοιμι	δεικνύναι	δεικνύς
	Imp. ἐδείκνυν					
			Second Aorist Stem			
I.	ἔστην	στῆθι	στῶ	σταίην	στῆναι	στάς
II.	ἔθεμεν (pl.)	θές	θῶ	θείην	θεῖναι	θείς
III.	ἔδομεν (pl.)	δός	δῶ	δοίην	δοῦναι	δούς
III.	ἔγνων	γνῶθι	γνῶ	γνοίην	γνῶναι	γνούς
IV.	ἔδυν	δῦθι	δύω		δῦναι	δύς

158. Middle Voice

Present Stem. (Middle and Passive.)

I. Pres.	ἵσταμαι	ἵστασο	ἱστῶμαι	ἱσταίμην	ἵστασθαι	ἱστάμενος
Imp.	ἱστάμην					
II. Pres.	τίθεμαι	τίθεσο	τιθῶμαι	τιθείμην	τίθεσθαι	τιθέμενος
Imp.	ἐτιθέμην					
III. Pres.	δίδομαι	δίδοσο	διδῶμαι	διδοίμην	δίδοσθαι	διδόμενος
Imp.	ἐδιδόμην					
IV. Pres.	δείκνυμαι	δείκνυσο	δεικνύωμαι	δεικνυοίμην	δείκνυσθαι	δεικνύμενος
Imp.	ἐδεικνύμην					

Second Aorist Stem. (Middle.)

II.	ἐθέμην	θοῦ	θῶμαι	θείμην	θέσθαι	θέμενος
III.	ἐδόμην	δοῦ	δῶμαι	δοίμην	δόσθαι	δόμενος

159. Some Irregular Conjugations

A. Εἰμί, *be*, is thus conjugated.

Indicative Mood

	Present		Imperfect	
	Sing.	*Plur.*	*Sing.*	*Plur.*
1.	εἰμί	ἐσμέν	ἦμην [1]	ἦμεν or ἤμεθα
2.	εἶ	ἐστέ	ἦς or ἦσθα	ἦτε
3.	ἐστί(ν) [2]	εἰσί(ν)	ἦν	ἦσαν
	Dual		*Dual*	
	2. 3. ἐστόν		ἤστην or ἦτην	

Future

	Sing.	*Plur.*
1.	ἔσομαι	ἐσόμεθα
2.	ἔσῃ	ἔσεσθε
3.	ἔσται	ἔσονται
	Dual	
	2. 3. ἔσεσθον	

160. *Imperative Mood*

Present

	Sing.	*Plur.*
2.	ἴσθι	ἔστε
3.	ἔστω and ἤτω	ἔστωσαν

[1] The classical form ἦν does not occur.

[2] Accented ἔστι(ν)—not enclitic (§ 12)—at the beginning of a clause, also after several adverbs and conjunctions. So when it denotes *exists* or *is possible*; and in the phrase τοῦτ' ἔστι, *that is*. Otherwise the pres. is enclitic, except εἶ.

Dual
2. ἔστον ; 3. ἔστων
Attic 3 pl. ὄντων.

Subjunctive Mood		*Optative Mood*	
Sing.	*Plur.*	*Sing.*	*Plur.*
1. ὦ	ὦμεν	εἴην	εἴημεν
2. ᾖς	ἦτε	εἴης	εἴητε
3. ᾖ	ὦσι(ν)	εἴη	εἴησαν

Dual	*Dual*
2. 3. ἦτον	εἴτην

Attic opt. pl. was εἶμεν, εἶτε, εἶεν.

161. *Infinitive Mood*

Present, εἶναι. Future, ἔσεσθαι.

Participles

Present, ὤν (§ 40). Future, ἐσόμενος.

162. *B.* **Εἶμι**, *go*, only appears compounded with prepositions in a few forms in the N.T., viz. 3rd pl. pres. ἴᾶσι(ν), 3rd sing. imp. ᾔει, pl. ᾖεσαν, infin. ἰέναι, part. ἰών (§ 40). In Attic it proceeds thus—

Present Indic. εἶμι, εἶ, εἶσι ; ἴτον ; ἴμεν, ἴτε, ἴᾶσι(ν). (Note *accent.*)
Imperfect ᾔα, ᾔεισθα, ᾔει(ν) ; ᾖτην ; ᾖμεν, ᾖτε, ᾖσαν.

Imperative ἴθι, ἴτω ; ἴτον, ἴτων ; ἴτε, ἰόντων.
Subjunctive ἴω, etc. (like λύω).
Optative ἴοιμι, etc. (like λύοιμι).

163. *C.* Κεῖμαι, *lie*, has conjugation much like a Perfect Middle. Thus :—

Present Indic. κεῖμαι, κεῖσαι, κεῖται ; κεῖσθον ; κείμεθα, κεῖσθε, κεῖνται.
Imperfect, ἐκείμην, ἔκεισο, ἔκειτο ; ἐκείσθην ; ἐκείμεθα, ἔκεισθε, ἔκειντο.
Imperative κεῖσο (like λέλυσο, § 70).
Infin. κεῖσθαι.
Partic. κείμενος.

164. *D.* Οἶδα, *know*, is a Perfect, whose Present [εἴδω] does not exist. (Compare the Latin *novi* (Perf.), "I know": Eng. "I *wot*" is the same word as οἶδα.) The Indicative, οἶδα, in N.T. Greek is inflected like λέλυκα, and its Pluperfect, ᾔδειν, like ἐλελύκειν (§ 63). Two older forms occur rarely : ἴστε, 2nd pl. perf. (best taken as imper.), and ἴσᾶσι(ν), 3rd pl. The Imperative is ἴσθι, ἴστω ; ἴστε, ἴστωσαν ; ἴστον, ἴστων. The Subjunctive, εἰδῶ, etc., is regularly inflected. Optative, εἰδείην, etc., like εἴην above (§ 160). Infinitive, εἰδέναι. Participle, εἰδώς (§ 42). Future Indic. εἰδήσω.

Attic—Perf. οἶδα, οἶσθα, οἶδε; ἴστον; ἴσμεν, ἴστε, ἴσᾶσι(ν).
Pluperf. ᾔδη, ᾔδησθα, ᾔδει(ν); ᾔστην; ᾖσμεν, ᾖστε, ᾖσαν.
Future εἴσομαι.

165. *E.* *Κάθημαι*, *sit*, like *κεῖμαι*, is inflected mainly as a Perfect. In the Pres. and Imperf. Indic. *κάθημαι*, *ἐκαθήμην*, like λέλυμαι, ἐλελύμην (§ 69); so also Imper. *κάθησο* and Infin. *καθῆσθαι*. But the Subjunctive is *καθῶμαι* (like λύωμαι, § 71), and Partic. *καθήμενος* (not *καθημένος*, as a Perfect). Future, *καθήσομαι*.

A verb *κάθομαι* (*i.e.* an invasion of a *-μι* verb by *-ω* forms, as in § 155) supplies the forms in 2nd sing., *κάθῃ*, Pres. Indic., and *κάθου*, Pres. Imper. The verb was not recognised as a compound of *κατά*; cf. § 119.

166. LIST OF VERBS

The following list contains all the verbs in the New Testament which do not conform to the types described as "regular" in § 111 (p. 98 *sq.*), or have tenses not allowed for in the table there. The "principal parts" (§ 110) are given in the first four columns, while in the fifth any additional peculiarities are noted, and the other tenses named which are found in the N.T. If these are formed regularly from the principal parts (see §§ 111–122), only the name of the tense is put down. The Imperfect and Pluperfect are only named if there is some peculiarity.

All the verbs have been given in their *uncompounded* form, except when a compound has peculiarities affecting the form of the preposition. To find a word in this list, the student must begin by striking off the preposition if there is one attached.

Verbs not occurring except in the present or imperfect are omitted, unless there is some peculiarity in the augment, or something which affects finding the word in the Lexicon.

The following *regular* verbs beginning in *σ* take *ἐ-* for the reduplication: *σκάπτω, σκοτίζω, σκοτόω, σπαργανόω, σπιλόω, σταυρόω, στερέω, στεφανόω.* Others, as *σαρόω, σεσάρωμαι*, reduplicate. Both classes are omitted from the list.

The reader will understand that the meanings given are necessarily incomplete.

167.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ἀγγέλλω, announce	*ἀγγελῶ*	*ἤγγελκα*	*ἠγγείλην*	1 aor. a. *ἤγγειλα.*
ἄγνυμι, break	*ἐάξω*		*ἐάγην*	With peculiar future cf. retention of augment in subj. 2 aor. p. *κατ-εαγῶ.*
ἄγω, lead	*ἄξω*	*ἦγμαι*	*ἤγαγον*	1 aor. p. *ἤχθην.* 1 fut. p. 1 aor. a.
αἰνέω, praise	*αἰνέσω*			1 aor. a.
αἱρέω, take	*αἱρήσω ἑλῶ*	*ἥρημαι*	*εἷλον* (inf. *ἑλεῖν* (§ 85)	1 aor. p. *ἡρέθην.*
αἴρω, take up	*ἀρῶ*	*ἦρκα* *ἦρμαι*		1 aor. a. *ἦρα* (inf. *ἆραι*); p. *ἤρθην*; 1 fut. p.
αἰσθάνομαι, perceive			*ἠσθόμην*	
ἀκούω, hear	*ἀκούσω* *ἀκούσομαι*	*ἀκήκοα*		1 aor. a.; p. *ἠκούσθην*; 1 fut. p.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
168.				
ἀλείφω, *anoint*	ἀλείψω			1 aor. a.; p. inf. ἀλιφθῆναι (or-λειφ-).
ἀλλάσσω, *change*	ἀλλάξω	ἤλλαγμαι	ἠλλάγην	1 aor. a.; 2 fut. p.
ἅλλομαι, *leap*			ἡλόμην	1 aor. m. ἡλάμην.
ἁμαρτάνω, *sin*	ἁμαρτήσω	ἡμάρτηκα	ἥμαρτον	1 aor. a.
ἀμφιέννυμι, ἀμφι-έζω, and -άζω, *put on*		ἠμφίεσμαι		Compound of ἕννυμι.
ἀναλίσκω, ἀνελόω, *destroy*	ἀναλώσω			1 aor. a. ἀνήλωσα (inf. ἀναλῶσαι). 1 aor. p.
ἀνοίγω, *open*	ἀνοίξω	ἀνέῳγα ἀνέῳγμαι ἠνέῳγμαι ἤνοιγμαι	ἠνοίγην	Compound of οἴγω, but with double and irregular augments and reduplication: see § 121. 1 aor. a. ἤνοιξα, ἀνέῳξα, and ἠνέῳξα; p. ἠνοίχθην, ἀνεῴχθην (inf. ἀνεῳχθῆναι) and ἠνεῴχθην. 1 and 2 fut. p.
169.				
ἀπο-καθ-ίστημι, *restore*: see ἵστημι				1 aor. p. ἀπεκατεστάθην (§ 119).
ἀρέσκω, *please*	ἀρέσω			1 aor. a.

Present.	*Future.*	*Perfect.*	*2nd Aorist*	
ἀρκέω, *suffice*	ἀρκέσω			1 aor. a, 1 fut. p. ἀρκεσθήσομαι.
ἁρπάζω, *snatch*	ἁρπάσω	ἥρπακα	ἡρπάγην	1 aor. a.; p. ἡρπάσθην. 2 fut. p.
αὐξάνω, αὔξω, *grow*	αὐξήσω			1 aor. a.; p. ηὐξήθην.
ἀΦίημι, ἀΦίω, *forgive*:	see ἵημι below, and §§ 128–155			Also 2 sg. pres. ἀΦεῖς. Imperf. ἤΦιον. Perf. p. 3 pl. ἀΦέωνται.
ἀΦοράω, *consider*:	see ὁράω			2 aor. subj. ἀΦίδω.

170.

βαίνω, *go*	βήσομαι	βέβηκα	ἔβην (§ 141)	
βάλλω, *cast*	βαλῶ	βέβληκα	ἔβαλον	1 aor. p. ἐβλήθην.
	βαλοῦμαι	βέβλημαι	(§ 85)	1 fut. p. Verbal βλητέος (§ 255).
βδελύσσομαι, *loathe*		ἐβδέλυγμαι		
βιβρώσκω, *eat*		βέβρωκα		
βλαστάνω, βλαστάω, *grow*				1 aor. a. ἐβλάστησα.
βούλομαι, *will*				1 aor. p. ἐβουλήθην.

171.

γαμέω, *marry*		γεγάμηκα		1 aor. a. ἐγάμησα and ἔγημα; p. ἐγαμήθην.
γελάω, *laugh*	γελάσω			

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
γηράσκω, *grow old*				1 aor. a. ἐγήρασα.
γίνομαι, *become*	γενήσομαι	γέγονα γεγένημαι	ἐγενόμην	Classical pres. γίγνομαι. 1 aor. p. ἐγενήθην.
γινώσκω, *come to know*	γνώσομαι	ἔγνωκα	ἔγνων (§§ 135–140)	Classical pres. γιγνώσκω. 1 aor. p. ἐγνώσθην. 1 fut. p.
γνωρίζω, *make known*	γνωρίσω γνωριῶ			1 aor. a. ἐγνώρισα; p. ἐγνωρίσθην.
γράφω, *write* 172.	γράψω	γέγραφα γέγραμμαι	ἐγράφην	1 aor. a, m.
δεῖ, *it is necessary*				Subj. δέῃ. Infin. δεῖν. Part. neut. δέον (pl. δέοντα). Imperf. ἔδει.
δείκνυμι, δεικνύω, *show*	δείξω	δέδειγμαι		1 aor. a. and m.; p. ἐδείχθην. See §§ 128–158.
δέομαι, *beseech*				Does not contract εο. 1 aor. p. ἐδεήθην.
δέρω, *beat*				1 aor. a. ἔδειρα. 2 fut. p. δαρήσομαι.
δέω, *bind*	δήσω	δέδεκα δέδεμαι		1 aor. a. and m.; p. ἐδέθην.
διᾱκονέω, *serve*				Regular, but augment διηκ.
διδάσκω, *teach*	διδάξω			1 aor. a.; p. ἐδιδάχθην.

	Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
✕	δίδωμι,	δώσω	δέδωκα	ἔδομεν (pl.)	See §§ 128–158.
	διδόω, *give*	δώσομαι	δέδομαι	ἐδόμην	1 aor. a. ἔδωκα; p. ἐδόθην. 1 fut. p.
	δοκέω, *seem*				1 aor. a. ἔδοξα.
	δραμεῖν : see τρέχω				
	δύναμαι, *can*	δυνήσομαι			1 aor. p. ἐδυνήθην, ἐδυνάσθην (and ἠδ.). See §§ 142–154.
	δύνω, δύω, *set*		δέδυμαι	ἔδυν (§§ 135–140)	1 aor. a. ἔδυσα; m.
	173.				
	ἐάξω (fut.), etc. : see ἄγνυμι				
	ἐάω, *allow*	ἐάσω			ει- when augmented.
	ἐγγίζω *approach*	ἐγγίσω ἐγγιῶ	ἤγγικα		1 aor. a. ἤγγισα.
	ἐγείρω, *arouse*	ἐγερῶ	ἐγήγερμαι		1 aor. a. ἤγειρα; m.; p. ἠγέρθην. 1 fut. p. Imperf. once unaugmented (Jn. 6[18]).
	ἐδαφίζω, *raze*	ἐδαφιῶ			
	ἐθίζω, *accustom*		εἴθισμαι		
✕	ἔθω, *be wont*		εἴωθα		Pres. obsolete. 3 pl. plup. εἰώθεσαν.
	174.				
	[εἴδω]	εἰδήσω, *shall know*	οἶδα, *know*	εἶδον, *saw* (§ 85)	Present not used. For εἶδον see ὁράω; for οἶδα, § 164.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
εἴκω, *resemble*		ἔοικα		Present obsolete Εἴκω, *yield* (regular) is a separate word.
εἰμί : see §§ 159–161.				
εἶμι : see § 162.				
εἶπον, *said* : see λέγω, also § 85				Unchanged stem (εἰπ.) in the moods.
✗ εἴρω, *say*	ἐρῶ	εἴρηκα εἴρημαι		Present obsolete : see under λέγω. 1 aor. p. ἐρρέθην and ἐρρήθην (inf. ῥηθῆναι, etc.).

175.

ἐλαύνω, *drive*		ἐλήλακα		1 aor. a. ἤλασα.
ἐλεέω, ἐλεάω, *pity* :	regular, but double present stem.			
ἑλεῖν : see αἱρέω.				
ἐλήλυθα, ἐλθεῖν :	see ἔρχομαι			
ἕλκω, *make sore*		εἵλκωμαι		
ἕλκω, *drag*	ἑλκύσω			εἱ-when augmented. 1 aor. a.
ἐλλογάω, ἐλλογέω, *impute*	regular, but double present stem.			
ἐλπίζω, *hope*	ἐλπιῶ	ἤλπικα		1 aor. a. ἤλπισα.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
176.				
ἐμέω, *vomit*				1 aor. a. ἤμεσα.
ἐνεγκεῖν : see φέρω				
ἔοικα : see εἴκω				
ἕπομαι, *follow*				Imperf. εἱπόμην.
ἐραυνάω, ἐρευνάω, *search* :	regular, but spelling varies.			
ἐργάζομαι, *work*		εἴργασμαι		Augmented εἰρ. or ἠρ. 1 aor. p. εἰργάσθην.
ἑρμηνεύω, *interpret*				Drops augment, otherwise regular.
ἔρχομαι, *come*	ἐλεύσομαι	ἐλήλυθα	ἦλθον (§ 85) (inf. ἐλθεῖν)	
ἐρῶ, etc. : see εἴρω.				
ἐρωτάω, ἐρωτέω, *ask* :	regular, but double present stem.			
177.				
χ ἐσθίω, ἔσθω, *eat*	φάγομαι (p. 77 n.)		ἔφαγον	
εὐαγγελίζω, *preach gospel to*				Regular, but puts augment *after* εὐ-.
εὐδοκέω, *be well-pleased*				1 aor. a. εὐδόκησα (or ηὐ-).
εὑρίσκω, *find*	εὑρήσω	εὕρηκα	εὗρον εὑρόμην (see § 85)	εὑ- or ηὑ- when augmented : so other verbs in ευ-. 1 aor. p. εὑρέθην. 1 fut. p.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ἐφίστημι, *set over*: see ἵστημι				Once **3** sg. m. ἐπίσταται, for ἐφίσταται.
ἐφοράω, *look upon*: see ὁράω				2 aor. imper. ἔφιδε.
ἔχω, *have*	ἕξω ἕξομαι	ἔσχηκα	ἔσχον (inf. σχεῖν) ἐσχόμην	Imperf. εἶχον: see § 85, also p. 73, n. 1.
178.				
ζάω, *live*	ζήσω ζήσομαι			For ζήω: like τιμάω in pres. and imperf., but η for ᾱ. 1 aor. a.
ζεύγνυμι, *yoke*				1 aor. ἔζευξα.
ζέω, *boil*				Does not contract εω and εο.
ζωγρέω, *take alive*		ἐζώγρημαι		
ζώννυμι, ζωννύω, *gird*	ζώσω ζώσομαι	ἔζωσμαι		1 aor. a. and m.
ἡττάω, ἡσσόω, *conquer*		ἧττημαι		1 aor. p. ἡσσώθην See § 7, *c*.
179.				
θάλλω, *bloom*			ἔθαλον	
θάπτω, *bury*			ἐτάφην	1 aor. a. ἔθαψα. For changes of root θαφ, see § 7, *d*.
θέλω, *wish*	θελήσω			1 aor. a. ἠθ- when augmented. Class. also ἐθέλω.
θήσω, etc.: see τίθημι				

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
θιγγάνω *touch*			*ἔθιγον*	
θλάω, crush				1 fut. p. *θλασθήσομαι.*
θνήσκω, die *θνῄσκω*	*θανοῦμαι*	*τέθνηκα*	*ἔθανον*	In T.R. inf. perf. *τεθνάναι.*
θραύω, *bruise*		*τέθραυσμαι*		
θρέψω, etc.: see *τρέφω.*				
θύω, sacrifice		*τέθυμαι*		1 aor. p *ἐτύθην* (=*ἐθύθην*, § 7, *d.*).
180.				
ὁρᾶν: see *ὁράω*				
ἰέναι: see *εἶμι*, § 162				
ἵημι, etc., *ἥσω* *send*		—— ptc. *εἱμένος*		See *ἀφίημι* above. 1 aor. a. *ἧκα*; p. *ἕθην* (unaugmented). 1 fut. p.
ἱκνέομαι, *arrive*			*ἱκόμην*	
ἱλάσκομαι, *be propitious*				1 aor. p. *ἱλάσθην.*
ἵστημι, *ἱστάνω,* *ἱστάω,* *set up*	*στήσω* *στήσομαι*	*ἕστηκα,* *stand* (Inf. *ἑστάναι*, ptc. *ἑστώς* and *ἑστηκώς*. Also inf. *ἐξεστακέναι.*)	*ἔστην,* *stood*	See §§ 128–158. Pluperf. *ἱστήκειν*, also written *εἱστ.* and *ἑστ.* 1 aor. a.; p. *ἐστάθην.* 1 fut. p. Note that *ἔστησαν* (3rd pl.) may be either 1 aor. or 2 aor.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
181.				
καθαίρω, *purify*		κεκάθαρμαι (T.R.)		1 aor. a. ἐκάθᾶρα (Carefully distinguish καθαιρέω.)
καθαρίζω, *purify*	καθαριῶ	κεκαθέρισμαι		1 aor. a. ἐκαθέρισα; p. ἐκαθερίσθην. (Also -αρ-, as always where not augmented.) These words are *not* compounds of κατά.
καθέζομαι, *sit* καθεύδω, *sleep* κάθημαι, *sit* (§ 165) καθίζω, *seat, sit*:	regular, but augmented ἐκ., as if not compounds, see § 119.			
καίω, *burn*	καύσω	κέκαυμαι	ἐκάην	1 aor. a. 1 fut. p. καυθήσομαι. 2 fut. p.
καλέω, *call*	καλέσω καλέσομαι	κέκληκα κέκλημαι		1 aor. a. and m.; p. ἐκλήθην. 1 fut. p.
κάμνω, *grow weary*		κέκμηκα (T.R.)	ἔκαμον	
182.				
κεῖμαι, *lie* (§ 163)				
κείρω, *shear*				1 aor. a. ἔκειρα.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
κέλλω, *bring to land*				1 aor. a. ἔκειλα.
κεράννυμι, *mix*		κεκέρασμαι κέκρᾱμαι		1 aor. a. ἐκέρασα.
κερδαίνω, *gain*	κερδανῶ κερδήσω			1 aor. a. formed from *both* futures. 1 fut. p. κερδηθήσομαι.
κίχρημι, *lend*				1 aor. a. ἔχρησα. Cf. χράω.
κλαίω, *weep*	κλαύσω κλαύσομαι			1 aor. a.
κλάω, *break*				1 aor. a. ἔκλᾱσα; p. ἐκλάσθην.
κλείω, *shut*	κλείσω	κέκλεισμαι		1 aor. a.; p. ἐκλείσθην.
κλῑ́νω, *incline*	κλῑνῶ	κέκλῑκα		1 aor. a. ἔκλῑνα; p. ἐκλῑ́θην. 1 fut. p.
183.				
κομίζω, *bear*	κομίσομαι κομισοῦμαι			1 aor. a. ἐκόμισα; m.
κόπτω, *beat*	κόψω κόψομαι		ἐκόπην	1 aor. a. 2 fut. p.
κορέννυμι *satisfy*		κεκόρεσμαι		1 aor. p. ἐκορέσθην.
κράζω, *cry*	κράξω κεκράξομαι	κέκρᾱγα	ἔκρᾱγον	1 aor. a. ἔκραξα and ἐκέκραξα.
κρέμαμαι, κρεμάννυμι, *hang*				See § 148. Once ἐκρέμετο from κρέμομαι. 1 aor. a. ἐκρέμασα; p. ἐκρεμάσθην.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
κρίνω, *judge*	κρῑνῶ	κέκρῑκα κέκρῑμαι		1 aor. a. ἔκρῑνα; m.; p. ἐκρίθην. 1 fut. p.
κρύπτω, κρύβω, *hide*	κρύψω	κέκρυμμαι	ἐκρύβην	1 aor. a.
κτείνω, κτέννω, κτέννυμι, *kill*	κτενῶ			1 aor. a. ἔκτεινα; p. ἐκτάνθην.
κτίζω, *make*		ἔκτισμαι		1 aor. a. ἔκτισα; p. ἐκτίσθην.
κυέω, κύω, *bring forth*				1 aor. a. ἐκύησα.
κυλίω, *roll*	κυλίσω	κεκύλισμαι		1 aor. a.

184.

λαγχάνω, *get by lot*			ἔλαχον	
λακῆσαι : see λάσκω.				Pres. better λακέω.
λαμβάνω, *take*	λήμψομαι	εἴληφα	ἔλαβον ἐλαβόμην	1 aor p. ἐλήμφθην. 1 fut. p. T.R. reads the classical ληψ., ἐληφ.
λανθάνω, *escape* *notice*		λέλησμαι	ἔλαθον ἐλαθόμην	
λάσκω, λακέω, *burst*				1 aor. a. ἐλάκησα.
λέγω, *say*	ἐρῶ	εἴρηκα	εἶπον	1 aor. m. and p. regular. See εἴρω and εἶπον.
λέγω, *gather*	λέξω	λέλεγμαι		1 aor. a.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
λείπω,	λείψω	λέλειμμαι	ἔλιπον	1 aor. p. ἐλείφθην.
λιμπάνω, *leave*		λέλιμμαι		
λούω, *wash*		λέλουμαι λέλουσμαι		1 aor a. and m.
185.				
μακαρίζω, *call happy*	μακαριῶ			
μανθάνω, *learn*		μεμάθηκα	ἔμαθον	
μαρτύρομαι, *testify*				1 aor. m. ἐμαρτυράμην.
μεθύω, μεθύσκομαι, *become drunken*				1 aor. p. ἐμεθύσθην.
μέλλω, *intend*	μελλήσω			Imperf. ἔμελλον and ἤμ.
μέλω, *be a care*	μελήσομαι			1 aor. p. ἐμελήθην. 1 fut. p.
μένω, *remain*	μενῶ	μεμένηκα		1 aor. a. ἔμεινα.
μιαίνω, *pollute*		μεμίαμμαι (T.R. μεμίασμαι)		1 aor. p. ἐμιάνθην.
μίγνυμι, *mix*		μέμιγμαι		1 aor. a. ἔμιξα.
μιμνήσκω, *remind*	μνήσω	μέμνημαι		1 aor. a.; p. ἐμνήσθην. 1 fut. p.
μνηστεύω, *betroth*		ἐμνήστευμαι (T.R. μεμ.)		1 aor. p. ἐμνηστεύθην.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
186.				
νέμω, distribute				1 aor. p. *ἐνεμήθην.*
νυστάζω, slumber				1 aor. a. *ἐνύσταξα.*
ξηραίνω, dry up		*ἐξήραμμαι*		1 aor. a. *ἐξήρᾱνα*; p *ἐξηράνθην.*
ξυρέω, ξύρω, shave	*ξυρήσομαι*	*ἐξύρημαι*		1 aor. m. *ἐξυράμην*
187.				
οἶδα : see § 164.				
οἰκτείρω, pity	*οἰκτειρήσω*			
οἴομαι, think				1 sg. *οἰμαι.*
οἴσω (fut.) : see *Φέρω.*				
οἴχομαι, have gone		*ᾤχημαι*		
ὀκέλλω, run aground				1 aor. a. *ὤκειλα.*
188.				
ὄλλυμι, ὀλλύω, destroy	*ὀλέσω* *ὀλῶ* *ὀλοῦμαι*	*ὄλωλα*	*ὠλόμην*	1 aor. a. *ὦλεσα.*
ὄμνυμι, ὀμνύω, swear				1 aor. a. *ὤμοσα.*
ὀνίνημι, profit			*ὠνάμην* (opt. *ὀναίμην*)	See § 152.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
ὁράω, *see*	ὄψομαι	ἑώρᾱκα ἑόρακα	εἶδον (inf. ἰδεῖν, etc.: see § 85)	Imperf. ἑώρων, but προ-ορώμην. 1 aor. m. ὠψάμην; p. ὤφθην. 1 fut. p. 2 aor. ἴδον (?) in Rev. Βλέπω also used for present.
ὀργίζω *anger*	ὀργιῶ			1 aor. p. ὠργίσθην.
ὀρθόω, *set upright*				Once unaugmented.
ὁρίζω, *define*	ὁριῶ ὁρίσω	ὥρισμαι		1 aor. a. ὥρισα; p. ὡρίσθην.
ὁρίζω, *define*	ὁριῶ	ὥρισμαι		1 aor. a. ὥρισα; p. ὡρίσθην.
ὀρύσσω, *dig*			**ὤρυγην**	**1 aor. a. ὤρυξα; p.** ὠρύχθην.
ὀφείλω, *owe*			[ὄφελον: see § 295]	1 aor. a. ὤφειλα.
189.				
παίζω, *play*	παίξω			1 aor. p. ἐπαίχθην. 1 fut. p.
πάσχω, *suffer*		πέπονθα	ἔπαθον	
παύω, *stop*	παύσομαι	πέπαυμαι		1 aor. a. and m. 2 fut. p. παήσομαι.
πείθω, *persuade*	πείσω	πέποιθα πέπεισμαι		1 aor. p. ἐπείσθην. 1 fut. p.
πεινάω, *hunger*	πεινάσω			1 aor. a.
πείρω, *pierce*				1 aor. a. ἔπειρα.
πετάννυμι, *spread*				1 aor. a. ἐπέτασα.
πήγνυμι, *fix*				1 aor. a. ἔπηξα.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
190.				
πίμπλημι, *fill*		πέπλησμαι		1 aor. a. ἔπλησα; p. ἐπλήσθην. With ἐν makes ἐμπιπλάω.
πίμπρημι, *burn*				1 aor. a. ἔπρησα (comp. ἐμπιπρ.).
πίνω, *drink*	πίομαι (see p. 77, n. 1)	πέπωκα	ἔπιον (inf. often πεῖν)	1 aor. p. ἐπόθην.
πιπράσκω, *sell*		πέπρακα πέπραμαι		1 aor. p. ἐπράθην.
πίπτω, *fall*	πεσοῦμαι	πέπτωκα	ἔπεσον (see § 85)	
πλάσσω, *form*				1 aor. a. ἔπλασα; p. ἐπλάσθην.
πλατύνω, *broaden*		πεπλάτυμμαι		1 aor. p. ἐπλατύνθην.
πλέκω, *weave*			ἐπλάκην	1 aor. a. ἔπλεξα.
πλέω, *sail*				1 aor. a. ἔπλευσα. Does not contract εο or εω.
πλήσσω, *strike*			ἐπλήγην (ἐξ-επλάγην)	1 aor. a. ἔπληξα.
191.				
πνέω, *blow*				1 aor. a. ἔπνευσα. Does not contract εο, εω, εη.
πνίγω, *choke*			ἔπνιγην	1 aor. a. ἔπνιξα.
πρίω, πρίζω, *saw*				1 aor. p. ἐπρίσθην.
προφητεύω, *prophesy*:	regular			T.R. augments προεφ.: see § 119.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
πτύω, *spit*	πτύσω			1 aor. a.; 1 fut. p. πτυσθήσομαι.
πυνθάνομαι, *inquire*			ἐπυθόμην	
192.				
ῥαίνω, *sprinkle*		ἐρράμμαι		
ῥαντίζω, *sprinkle*		ἐρράντισμαι (some read ἐρρ., others ῥερ.)		1 aor. a. ἐρράντισα or ἐράντισα; m.
ῥέω, *flow*	ῥεύσω		ἐρρύην (ἐρύην)	
ῥηθείς, etc.: see εἴρω.				
ῥήσσω, ῥήγνυμι, *break*	ῥήξω			1 aor. a. ἔρηξα (ἔρρ.).
ῥιζόω, *root*		ἐρρίζωμαι		
ῥίπτω, ῥιπτέω, *cast*		ἔρριμμαι (ἔρι., some ῥέρι.)		1 aor. a. ἔριψα (ἔρρ.). Some distinguish between ῥίπτω and ῥιπτέω.
ῥύομαι, *deliver*	ῥύσομαι			1 aor. m. ἐρυσάμην (ἔρρ.); p. ἐρύσθην (ἔορ.).
ῥώννυμι, *strengthen*		ἔρρωμαι		Only in imper. ἔρρωσο, *farewell.*
193.				
σβέννυμι, *quench*	σβέσω			1 aor. a.; p. ἐσβέσθην. 1 fut. p.
σέβομαι, *worship*				1 aor. p. ἐσεβάσθην.
σείω, *shake*	σείσω			1 aor. a.; p. ἐσείσθην.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
σήπω, *rot*		σέσηπα		
σκύλλω, *annoy*		ἔσκυλμαι		
σπάω, *draw*	σπάσω	ἔσπασμαι		1 aor. a. and m.; p. ἐσπάσθην.
σπείρω, *sow*		ἔσπαρμαι	ἐσπάρην	1 aor. a. ἔσπειρα.
194.				
στέλλω, *send*	στελῶ	ἔσταλκα ἔσταλμαι	ἐστάλην	1 aor. a ἔστειλα; m.
στενάζω, *groan*				1 aor. a. ἐστέναξα.
στήκω, *stand*				Only pres. and imperf.: see ἵστημι.
στηρίζω, *confirm*	στηρίξω	ἐστήριγμαι		1 aor. a. ἐστήριξα and -ισα; p. ἐστηρίχθην.
στρέφω, *turn*	στρέψω	ἔστραμμαι (ἔστρεμμαι)	ἐστράφην	1 aor. a. 2 fut. p.
στρώννυμι, στρωννύω, *spread*		ἔστρωμαι		1 aor. a. ἔστρωσα; p. ἐστρώθην.
σφάζω, *kill*	σφάξω	ἔσφαγμαι	ἐσφάγην	1 aor. a.
σώζω, *save*	σώσω	σέσωκα		1 aor. a. ἔσωσα; p.
σῴζω		σέσωσμαι		ἐσώθην. 1 fut. p.
195.				
τάσσω, *arrange*	ομαι	τέταχα τέταγμαι	ἐτάγην	1 aor. a.; p. ἐτάχθην. 2 fut. p.
ταφῆναι, etc.: see θάπτω				
τείνω, *stretch*	τενῶ			1 aor. a. ἔτεινα.
τελέω, *accomplish*	τελέσω	τετέλεκα τετέλεσμαι		1 aor.a.; p. ἐτελέσθην. 1 fut. p.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
τέλλω, *raise*	τελοῦμαι	τέταλκα τέταλμαι		1 aor. a. ἔτειλα ; 1 aor. m.
τέμνω, *cut*		τέτμημαι	ἔτεμον	1 aor. p. ἐτμήθην.
τήκω, *melt*				2 fut. p. τακήσομαι.
τίθημι, τιθέω, *place*	θήσω	τέθεικα τέθειμαι	ἔθεμεν (pl.) ἐθέμην	See §§ 128–158. 1 aor. a. ἔθηκα ; p. ἐτέθην (=ἐθέ-θην, § 7, *d*). 1 fut. p.
τίκτω, *bring forth*	τέξομαι		ἔτεκον	1 aor. p. ἐτέχθην.
τίνω, *pay*	τίσω			
196.				
τρέπω, *turn*			ἐτράπην	1 aor. a. ἔτρεψα. 2 fut. p.
τρέφω, *nourish*		τέθραμμαι	ἐτράφην	1 aor. a. ἔθρεψα. Root θρεφ, § 7, *d*.
τρέχω, *run*			ἔδραμον	
τρῑ́βω, *rub*	τρίψω	τέτριμμαι		1 aor. a. 2 fut. p. τρῑβήσομαι.
τυγχάνω, *happen*		τέτυχα (τέτευχα)	ἔτυχον	
τύπτω, *strike*	πατάξω (from πατάσσω)		ἐπλήγην (from πλήσσω)	1 aor. a.
197.				
Φαγεῖν, etc.: see ἐσθίω.				
Φαίνω, *shine*	Φανοῦμαι		ἐφάνην	1 aor. a. ἔφᾶνα. 2 fut. p.
Φαύσκω, Φώσκω, *shine*	Φαύσω			
Φέρω, *bear*	οἴσω	ἐνήνοχα	ἤνεγκον (Inf. ἐνεγκεῖν)	1 aor. a. ἤνεγκα ; p. ἠνέχθην.

Present.	*Future.*	*Perfect.*	*2nd Aorist.*	
φεύγω, flee	*φεύξομαι*		*ἔφυγον*	
φημί, say				Imperf. *ἔφην*: see § 134.
198.				
φθάνω, anticipate		*ἔφθακα*		1 aor. a. *ἔφθασα*.
φθείρω, destroy	*φθερῶ*	*ἔφθαρμαι*	*ἐφθάρην*	1 aor. a. *ἔφθειρα*. 2 fut. p.
φορέω, wear	*φορέσω*			1 aor. a.
φράσσω, shut			*ἐφράγην*	1 aor. a. *ἔφραξα*. 2 fut. p.
φύω, produce			*ἐφύην*	
φωτίζω, illuminate	*φωτίσω φωτιῶ*	*πεφώτισμαι*		1 aor. a. *ἐφώτισα*; p. *ἐφωτίσθην*.
φώσκω: see *φαύσκω*.				
199.				
χαίρω, rejoice			*ἐχάρην*	2 fut. p.
χαλάω, let down	*χαλάσω*			1 aor. a.; p. *ἐχαλάσθην*.
χέω, χύνω, pour	*χεῶ*	*κέχυμαι*		1 aor. a. *ἔχεα* (uncontracted); p. *ἐχύθην*. 1 fut. p.
χράομαι, use		*κέχρημαι*		1 aor. m. *ἐχρησάμην*. Often contracts to *η* where *τιμάω* has *ᾱ*: cf. *ζάω*.
χράω: see *κίχρημι*.				
χρῖω, anoint	*χρίσω*			1 aor. a. and m. Verbal *Χρῑστός*: see § 255.
χρονίζω, tarry	*χρονιῶ χρονίσω*			

Present.	*Future.*	*Perfect.*	*2nd Aorist.*
200.			
ψάλλω, *sing praise*	ψαλῶ		
ψύχω, *cool*			1 aor. a. ἔψυξα. 2 fut. p. ψυγήσομαι.
ὠθέω, *thrust*			1. aor. a. ὦσα (and ἔωσα). 1 aor. m.

Note.—The reader will observe in the List the Defective Verbs, which make their parts from different roots. The reason of this phenomenon (cf. our *go*, *went*) lies in the principle of § 242. The root of φέρω denotes a continuous action (a "durative" root): it must therefore borrow an aorist from a root which concentrates the action into one picture (as if we made *brought* the past of *bear*). Similarly ὁράω comes from a root meaning "to watch," while εἶδον answers to our "see."

CHAPTER IV

REMAINING PARTS OF SPEECH

201. It is unnecessary to give any details here as to the parts of speech which do not vary in form, and can therefore be found at once in the Lexicon. But it will be useful to collect here the forms taken by *prepositions* when placed in close contact with other words.

(*a*) Before nouns, adjectives, and pronouns beginning with a vowel, the following changes *may* take place. *Ἀνά, διά, παρά* lose their final vowel, and *ἀντί, ἀπό, ἐπί, κατά, μετά, ὑπό* also change *τ* to *θ*, *π* to *φ*, before *h*. *Ἐκ* always becomes *ἐξ*. Thus *ἐπ' αὐτόν, ἀφ' ἑαυτοῦ, ἐξ αὐτοῦ.*

(*b*) In composition with verbs, etc., the same changes take place almost always when the word attached begins with a vowel. So often with *ἀμφί*. Thus *ἀφίημι* = *ἀπο-ἵημι*, *διάγω* = *δια-ἄγω*, *ἐξέλκω* = *ἐκ-ἕλκω*. *ἐν* and *σύν may* change their *ν* to *γ* before gutturals, to *λ* before *λ*, to *μ* before labials, and *σύν may* become *συ-* before *σ* or *ζ*. Thus *ἐμβάλλω*, but *ἐνέβαλλον*.

SYNTAX

SYNTAX

CHAPTER 1

PRONOUNS

202. In these chapters of Syntax an effort will be made to present the minimum necessary for purposes of translation. The ordinary terms of English grammar will be taken for granted, and so far as possible the Greek will be brought into line with English construction, and thus left to explain itself

The Definite Article

As in English, the definite article (ὁ, ἡ, τό, p. 31) was once a demonstrative pronoun. So τοῦ in Acts 17^{28}. It retains this force in conjunction with the particles μέν and δέ. Acts 14^{4} καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς ἀποστόλοις, *and* these *were with the Jews and* these *with the apostles*: we translate by *some . .*

others. Mark 5^{34} ὁ δὲ εἶπεν αὐτῇ, *but* he *said to her.* Otherwise the article answers to our *the*; and in all cases which do not come under the rules following, the student must be careful to translate it by *the*, omitting *the* in English as far as possible where the Greek does not show it.

203. The neuter τό can turn any word or collection of words into a noun for the occasion. Thus Mark 9^{23} τὸ Εἰ δύνῃ, *The* (thought of saying) "*If thou canst!*" Eph. 4^{9} τὸ δὲ Ἀνέβη τί ἐστιν; *but the "he ascended," what is it?* We shall see later that it can be used freely with an infinitive clause: Matt. 15^{20} τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ, *but the eating with unwashen hands defiles not.* See §§ 247–250.

The article can similarly turn an adjective, or even an adverb, into a noun. Thus Matt. 6^{13} ἀπὸ τοῦ πονηροῦ, *from the evil* (*one*). Rom. 13^{10} τῷ πλησίον, *to the neighbour.* (πλησίον is an adverb = *near.*) So Luke 22^{18} etc.

Very frequently it allows an apparent ellipse of *son*, *daughter*, or *wife* after it. Thus John 19^{25} Μαρία ἡ τοῦ Κλωπᾶ (Clopas's Mary, *i.e.*) *Mary the* (wife) *of Clopas*; Luke 3^{23-38} etc.

204. Other renderings than *the* may be given

to the article in certain circumstances:—(*a*) The article is very often used in Greek where we commonly use a possessive. Thus Matt. 3^{8} *καρπὸν ἄξιον τῆς μετανοίας, fruit worthy of the repentance* (that you profess), *i.e. your* repentance. (*b*) The article turns a participle into a noun (or adjective). We may generally render by a relative clause. Matt. 4^{14} *τὸ ῥηθέν, the spoken thing,* i.e. *that which was spoken.* (*c*) With abstract nouns Greek idiom very commonly has the article, which we omit. Thus Matt. 7^{23} *τὴν ἀνομίαν, lawlessness.* (*d*) With proper names, and a few words treated as such, the article may be used or omitted without a very clear difference in meaning, while English usage is unvarying. Thus *Παῦλος* or *ὁ Παῦλος, Paul*; *Κύριος*, the *Lord*; *ἥλιος*, the *sun.*

205. Lastly, the *position* of the article requires attention. Here we must note that there are sundry particles—as *μέν on the one hand, δέ on the other, but*; *οὖν, accordingly*; *γάρ, for*—which cannot stand at the beginning of a clause, so that their appearing after the article does not affect what is said here. Apart from these, all words coming between the article and its noun

are *epithets*. Thus in Matt. 7^{13} *διὰ τῆς στενῆς πύλης*, *through the narrow gate*. But in ver. 14 we have *ὅτι στενὴ ἡ πύλη*, *because the gate is narrow*; and in ver. 27 *ἦν ἡ πτῶσις αὐτῆς μεγάλη*, *its fall was great*. We see, therefore, that when article and noun come together, other words in agreement placed outside this group are *predicates*, when themselves without the article. If they have the article they are epithets, as John 10^{11} *ὁ ποιμὴν ὁ καλός* (the shepherd, the good one), *the good shepherd*. One or two additional examples of adjectives in the predicative position will be helpful. Acts 26^{24} *μεγάλῃ τῇ φωνῇ φησίν*, *he saith with his voice raised* (lit. *great*); *τῇ μεγάλῃ φωνῇ* = *with his loud voice*. 2 Tim. 2^{11} *πιστὸς ὁ λόγος*, *faithful is the saying*. In ver. 19 of the same chapter the A.V. translates *ὁ στερεὸς θεμέλιος ἕστηκεν*, "the foundation standeth sure," which would be in Greek *ὁ θεμέλιος στερεὸς ἕστηκεν*: read with R.V. "*the firm foundation standeth*." An exceptional phrase is John 12^{9} *ὁ ὄχλος πολύς*, *the great-crowd*, where the noun and adjective become almost one word, and thus overrule the canon as to the predicate order.

When *nouns* are used as predicates they are usually without the article: John 1^{1} *θεὸς ἦν ὁ λόγος, the Word was God.* But in the case of nouns the predicate can have the article when an *identity* is stated. 1 John 3^{4} *ἡ ἁμαρτία ἐστὶν ἡ ἀνομία, sin is lawlessness*—they are convertible terms.

206. Very frequently we find adverbs or prepositional and other phrases taking the place of an adjective. See for examples Matt. 6^{9}, 7^{8}, John 5^{44}, 2 Pet. 1^{9}. Jas. 1^{1} *ταῖς φυλαῖς ταῖς ἐν τῇ διασπορᾷ, to the tribes which are in the Dispersion.* The article may be dropped in such sentences: Matt. 26^{28} *τὸ αἷμά μου τῆς διαθήκης, my blood of the covenant.*

Note the following miscellaneous types: Matt. 27^{45} *πᾶσαν τὴν γῆν, all the land*; contrast Eph. 3^{15} *πᾶσα πατριά, every fatherhood.* Matt. 5^{22} *πᾶς ὁ ὀργιζόμενος, everyone who is angry*; *πᾶς ὀργιζόμενος = everyone when* (or *if*) *he is angry.*

207. *Other Pronouns*

Αὐτός (§ 50) may be placed in agreement with personal pronouns, demonstratives, or nouns to mean *self, himself, self-same*, etc. Thus *ὑμεῖς*

αὐτοί, you yourselves; *αὐτὸ τοῦτο, this very thing.* In N.T. the former distinction was weakened between the types *αὐτὸς ὁ ἀνήρ = the man himself,* and *ὁ αὐτὸς ἀνήρ = the same man.*

208. The pronouns in §§ 51–55 have no special uses that need detain us. *Relatives,* however, have some peculiarities. The old difference between *ὅς* and *ὅστις* partially survives: note the following renderings of the latter. Col. 3^5 *πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρία, covetousness, that which is idolatry, i.e.* for it is idolatry. John 8^{53} *Ἀβραάμ, ὅστις ἀπέθανε, Abraham, one who died.* Heb. 10^{35} *ἥτις ἔχει, since it has.* The student will appreciate this better at a later stage. Besides the relative use of *ὅς*, we find a demonstrative force in the combination *ὃς μέν . . . ὃς δέ . . . = ὁ μέν . . . ὁ δέ . . .* (§ 202).

209. What is known as the *Attraction* of the relative must be briefly explained. In a great many places we find the relative in the genitive or dative case, where we expect the accusative. Thus Acts 3^{21} *πάντων ὧν ἐλάλησε* (for *ἅ*), *of all things which he spake.* Luke 2^{20} *ἐπὶ πᾶσιν οἷς ἤκουσαν* (for *ἅ*), *for all things which they heard.*

The relative here has been *attracted* into the case of its antecedent. In a few instances the relative would have stood in other cases than the accusative; thus Acts 1^{22} ἕως τῆς ἡμέρας ἧς ἀνελήμφθη (for ᾗ), *until the day on which he was taken up.*

210. The antecedent is very often fused with the relative, and the sentence requires careful analysing to see in what cases they would stand, especially when attraction has taken place. Thus Matt. 24^{38} ἄχρι ἧς ἡμέρας εἰσῆλθεν (= ἄχρι τῆς ἡμέρας ᾗ . . .), *until what day he entered, i.e.* the day on which. Acts 1^{24} ἀνάδειξον ὃν ἐξελέξω, *show* him *whom thou didst choose.* Acts 8^{24} μηδὲν ὧν εἰρήκατε (= ἐκείνων ἅ), *none of those things which ye have said*: we could say, *none of what you have said.* Acts 21^{16} ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι (for Μνάσωνα παρ' ᾧ), *bringing Mnason with whom we were to lodge*: for ξενισθ. see §§ 245 and 279. Rom. 10^{14} πῶς πιστεύσωσιν οὗ οὐκ ἤκουσαν (prob. = ἐκείνῳ οὗ), *how shall they believe him whom they never heard?* The context has to decide many doubtful cases.

211. A further difficulty meets us in such passages as Matt. 21^{42} λίθον ὃν ἀπεδοκίμασαν

οὗτος ἐγενήθη, *the stone which they rejected, this became.* Here we might have had simply λίθος ὅν, or (following the examples of § 210) ὃν λίθον. A mixture of these has produced λίθον ὅν: the antecedent is attracted into the case of the relative, instead of *vice versâ.*

A superfluous personal pronoun meets us in some relative sentences. Thus Mark 7^{25} γυνή, ἧς τὸ θυγάτριον αὐτῆς, *a woman whose little daughter* (lit. *whose her little daughter*).

CHAPTER II

NOUNS

212. ***Number.***[1] The only point in which Greek differs from English is in its rule that a nominative plural, if *neuter*, is followed by a singular verb. Thus Matt. 10[2] *τὰ ὀνόματά ἐστιν ταῦτα, the names are these.* The reason is that such neuters are really *collective*, the individuals being viewed in the mass. But where emphasis is laid on the individuality of the persons or things described by the neuter plural, the rule does not apply: thus Matt. 10[21] *ἐπαναστήσονται τέκνα, children shall rise up.*

As in English, singular collective nouns often take a plural verb "*ad sensum*," *i.e.* to suit the sense. The principle of choice is just the same

[1] Of course the remarks on Number, Gender, and Case are not confined to Nouns.

as with the neuter plurals. Matt. 21[8] ὁ ὄχλος ἔστρωσαν τὰ ἱμάτια, *the multitude spread their garments.* Plural pronouns can be used in referring to such words: thus Acts 15[36] πόλιν πᾶσαν ἐν αἷς, . . . *every city in which* (plur.).

213. *Gender.* In English, alone among ancient or modern languages of importance, gender means merely the distinction between male, female, and things without sex. In Greek, as in Latin and Hebrew, French and German, there is no *necessary* connexion between sex and gender, and to a large extent genders appear to be mere freaks of language. The student will find the genders of nouns partially described in the Accidence, and he will notice that the Lexicon always supplies them (see § 22). Practically, therefore, he need not at first concern himself with gender except in seeing that *concord* is observed, *i.e.* that he does not try to force words of different gender into agreement. There are, however, exceptions to the rule of concord. Thus in Matt. 28[19] αὐτούς (masc.) refers to ἔθνη (neut.), *nations.* In Mark 9[26] πνεῦμα, *spirit* (neut.), is taken up by κράξας, *having cried,* in the masculine; in Acts 5[16] πλῆθος, *multitude* (neut. sing.),

is followed by the masc. plur. *φέροντες, bearing.* These are *ad sensum* constructions (§ 301), correcting neuters which apply to *persons.*

The masculine is used in speaking of persons *generally,* even when women are meant: as in Acts 9^{37} (*λούσαντες*), Mark 5^{38} (*κλαίοντας*).

214. *Case.* This large subject can only be sketched here, neglecting uses in which Greek and English obviously agree. Speaking generally, the Nominative, Accusative, and Genitive cases answer respectively to our Nominative, Objective, and Possessive; but the Greek Genitive is also an Ablative, or *from* case. The Dative is a combination of Dative, Locative, and Instrumental, *i.e.* is both a *to* or *for,* an *at* or *in,* and a *with* case. The Vocative is our Nominative of address.

215. *Nominative*

We frequently find nominatives left "hanging" —*nominativus pendens*—at the beginning of a sentence in which the construction changes: see § 298. Thus Rev. 2^{26} *ὁ νικῶν . . . δώσω αὐτῷ, he that overcometh . . . I will give him.* So Matt. 12^{36}, Acts 7^{40}, Luke 21^{6} etc.: such sentences will rarely cause difficulty, especially as we can

generally translate literally. A rather different case is Matt. 15[32] ἤδη ἡμέραι τρεῖς, προσμένουσίν μοι, *they abide with me—(it is) already three days*: the expression of time is a parenthesis. Luke 9[28] is similarly explained.

The nominative (generally recognised as such by the article) is very often used in address, where the intention is to describe and not merely address. So Luke 12[32], Mark 14[36] etc.

Verbs of *being, becoming, being made, being called*, etc., take a nominative after them, as in English.

216. *Vocative*

This case is used for simple address, sometimes also for descriptive address (like the nominative), in which sense the interjection ὦ usually precedes. In John 17[25] (πατὴρ δίκαιε, *righteous Father*) we find a vocative adjective with a nominative noun.

217. *Accusative*

This case and the two following are capable of being "governed" by a verb or a preposition. In the dictionaries the case governed is described shortly by giving the proper case of the indefinite

pronoun τις: thus ἀκούειν (τινός) means that ἀκούειν, *to hear*, may be found with a genitive, and σύν (τινι) that σύν, *with*, takes its noun in the dative. For convenience we shall take all the prepositional case-usages separately (Chap. IV. and App. III.)

218. Putting these aside, we may describe the accusative as the case of the *object* to the verb. The object may be of two kinds, shown in the typical sentences, *I strike a man*, and *I strike a blow*. The former (*man*) we call the "external object," the latter (*blow*) "internal object," because it is intimately connected with the meaning of the verb itself. Between the two there are many gradations, and we shall not attempt to classify in the examples we give. It need only be observed here that the "internal accusative," being of a more or less adverbial character to begin with, develops a fair number of definitely adverbial uses, specimens of which are given below.

219. Greek usage is much like English as regards the direct object of a transitive verb, though, of course, many verbs which we treat as transitives are intransitive in Greek, and *vice*

versâ; many again take two or three different constructions with some variety of meaning. For these points the Lexicon must be consulted.[1] A large number of verbs take *two* accusatives in Greek, just as some do in English. Thus *teach, ask, clothe in, preach to, give to drink; make, declare, name*, etc. So John 14[26] ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα, *he will teach you all, and remind you (of) all.* Luke 19[46] αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν, *ye made it a den of robbers.* One of these accusatives remains when the construction is turned into the passive. Rev. 17[4] περιβεβλημένη πορφυροῦν, *clothed in purple.* A special case is seen in John 11[44] δεδεμένος τοὺς πόδας, which we have to translate by a periphrasis, *with his feet bound.* We can say either "I bind the man," or "I bind his feet." Greek logically combined the two, and said, "*I bind the man* (namely) *his feet*," which is here put in the passive. So 1 Tim. 6[5] διεφθαρμένοι τὸν νοῦν, *corrupted* (in) *mind*, as we have to say. Among the less obvious cases of

[1] In this, unfortunately, Hickie is defective; but the construction of any verb could be found by examining the passages he refers to in which it occurs.

double accusative (or the corresponding passive construction) are Gal. 2^{7} *πεπίστευμαι τὸ εὐαγγέλιον, I have been entrusted* (with) *the gospel*; John 17^{26} *ἡ ἀγάπη ἣν ἠγάπησάς με, the love* (with) *which thou lovedst me*; Luke 12^{47} *δαρήσεται πολλὰς* (*πληγάς*), *shall be beaten many* (*stripes*); Eph. 2^{4}, Mark 10^{38} (end), Phil. 1^{11}.

220. The adverbial uses start from the simple internal accusative, as in Matt. 2^{10} *ἐχάρησαν χαρὰν μεγάλην, they rejoiced a great joy*: it is not necessary to go into detail. We have numerous uses with pronouns and adjectives in the neuter. Luke 4^{35} *μηδὲν βλάψαν αὐτόν, having hurt him nothing.* 1 Cor. 9^{25} *πάντα ἐγκρατεύεται, is temperate* (*in*) *all things.* Rom. 6^{10}, Philem.[18] etc. Extension in time or space is given by the accusative. John 2^{12} *ἔμειναν οὐ πολλὰς ἡμέρας, they remained not many days.* Luke 22^{41} *ἀπεσπάσθη ὡσεὶ λίθου βολήν, he withdrew about a stone's throw.* Miscellaneous adverbial uses, with verbs or numerals, are: John 6^{10} *τὸν ἀριθμόν*, (*in*) *their number.* Matt. 23^{37} *ὃν τρόπον*, (*in*) *which manner.* Rom. 12^{18} *τὸ ἐξ ὑμῶν*, (*as to*) *that* (*which comes*) *from you, i.e.* as far as *you* can.

221. *Genitive*

The majority of Greek genitives may be understood when translated by our *of*; but there are many verbs (some ordinary transitives in English) which govern the genitive in Greek, and there are very many genitives which belong to the ablative, the *from* case (compare Latin). Examples need hardly be given of the use of the genitive with nouns. In Greek, as in English, *ἡ ἀγάπη τοῦ χριστοῦ, the love of the Christ*, means either that Christ loves us (called *subjective* genitive because the genitive noun is subject when the phrase is made into a sentence), or that we love Him (*objective*): the context must decide. The *partitive*[1] genitive may be seen in Acts 7^{52} *τίνα τῶν προφητῶν, which of the prophets?* note also Acts 21^{16} *συνῆλθον τῶν μαθητῶν, (some) of the disciples came together.* Two other genitives may be mentioned. One is the construction with comparatives (and a few comparative verbs): *μείζων μου, greater than I.*

[1] This implies the taking of a *part* from a whole. This use has, however, been very largely supplanted by the genitive with *ἐκ* or *ἀπό*.

(See § 228.) The other is the construction called genitive absolute. In this a noun or pronoun stands in the genitive with a participle in agreement, and there is no grammatical connexion with the rest of the sentence. The construction answers in meaning to our nominative absolute, but is much commoner, and is generally translated by a clause with *when* or some other conjunction. Thus Matt. 17^{22} *συστρεφομένων αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς* (*they gathering*) *while they were gathering in Galilee, Jesus said to them.* Sometimes the pronoun is omitted, as in ver. 14 of that chapter: *ἐλθόντων, when they had come.* For the use of the genitive article *τοῦ* with an infinitive to express purpose, see § 250.

222. Verbs which govern the genitive are generally verbs of *perception* and *feeling*, of *separation*, or of *partaking*: nouns and adjectives of allied meaning often take the same construction. A few typical words may be given without classification. *ἀκούω, hear*, takes gen. of person, acc. of thing, Matt. 2^{9}, Mark 4^{24}. *μιμνήσκομαι, remember*, Acts 11^{16}. *ἐπιμέλομαι, care for*, Luke 10^{34}. *ἐπιλανθάνομαι, forget*,

Heb. 6[10]. *καταφρονέω, despise*, Matt. 6[24]. *μεταλαμβάνω, partake of*, Acts 27[34]. *τυγχάνω, obtain*, Luke 20[35]. *λαγχάνω, obtain by lot*, Luke 1[9] (*τοῦ θυμιᾶσαι, the burning-incense*). *γεύομαι, taste of*, Heb. 6[4], but with acc. in 6[5] (= *realise*). *φείδομαι, spare*, Acts 20[29]. *ὀρέγομαι, aim at*, Heb. 11[16]. *ἐπιθυμέω, desire*, Acts 20[33]. *σπλαγχνίζομαι, pity*, Matt. 18[27]. *ἅπτομαι, touch*, Matt. 8[3]. *ἀντέχομαι, hold on to*, Matt. 6[24]. *κρατέω, take hold of*, Matt. 9[25]. *πλήρης, full*, Mark 8[19]. *λείπομαι, ὑστερέω, lack*, Luke 22[35], Jas. 1[5]. *περισσεύομαι, abound in*, Luke 15[17]. *ἀπαλλοτριόω, estrange from*; *ξένος, alien from*, Eph. 2[12]. *καθαιρέω, depose from*, Acts 19[27].

223. The genitive of *price* is common: Acts 5[8] *τοσούτου, for so much*. Other miscellaneous uses are those with *ἄξιος, worthy*; *ἔνοχος, liable to*; *κοινωνός, sharing*. Many compounds of *κατά, against*, and *πρό, before*, take the genitive; and so do some other words having the idea of *rule* or *hostility*. So Mark 10[42], Rom. 6[9], Matt. 2[22], 12[10].

There remains a genitive of *time*, in a few set phrases, as *νυκτός, by night*; *μέσης νυκτός, in the middle of the night*; *χειμῶνος, in winter*; *ὄρθρου βαθέως, about early* (lit. *deep*) *dawn*. A very few

genitives of place are found: *ποίας, by what way*; *ἐκείνης, by that way* (understand *ὁδοῦ, way*, in each); *τοῦ λοιποῦ, for what remains.*

224. *Dative*

The *Dative proper*, as the *to* or *for* case, denotes the indirect object, or the person or thing interested in an action. We find it with a large variety of words like *give, say, please, resist, resemble, believe, serve, profit*, etc., where the examples are too numerous and obvious to need illustration. Then we have words implying *nearness*, especially compounds of *ἐν* and *ἐπί, upon* (of *motion*), and *πρός, towards.* A kind of possessive use appears with *εἰμί, be*; *γίνομαι, become*; *ὑπάρχω, be.* Luke 1^{14} *ἔσται χαρά σοι, there shall be joy for thee*, i.e. *thou shalt have joy.* Sometimes the verb is not expressed: Mark 1^{24} *τί ἡμῖν καὶ σοί; what* (*is there*) *to us and thee? what have we and thou* in common? A special case is the dative of *agent*: Luke 23^{15} *οὐδέν ἐστιν πεπραγμένον αὐτῷ, there is to him* (= he has) *nothing done*, i.e. *nothing has been done by him.* The dative of person interested may be seen in the following types. Rom. 6^{20} *ἐλεύθεροι τῇ*

δικαιοσύνῃ, *free unto* (*i.e.* emancipated from) *righteousness.* Matt. 23[31] μαρτυρεῖτε ἑαυτοῖς, *you witness for yourselves.* Rev. 2[16] ἔρχομαί σοι, *I come against thee.*[1] So of person judging: Acts 7[20] ἀστεῖος τῷ θεῷ, *fair in God's eyes.* Jas. 2[5], 2 Pet. 3[14], 2 Cor. 12[20], 1 Cor. 1[18].

225. *Locative* uses (*at* or *in*, sometimes *among*) have been largely superseded by preposition phrases. Compounds of ἐν, *in*, and παρά, *beside*, very often take this "dative of place." In a less materially local sense we have Matt. 5[8] καθαροὶ τῇ καρδίᾳ, *pure in the heart*; 1 Cor. 14[20] ταῖς φρεσίν, *in your minds*, τῇ κακίᾳ, *in evil*; 2 Cor. 7[11] ἁγνοὺς τῷ πράγματι, *pure in the matter.* Point of time is expressed by the locative dative: Luke 2[41] τῇ ἑορτῇ, *at the feast*; 8[29] πολλοῖς χρόνοις, *on many occasions* (R.V. text).

226. *Instrumental* uses are translated by *with.* Denoting accompaniment, we generally find the prepositions σύν and μετά invading its province, there being left only a few cases where verbs of *uniting with*, *mingling*, *following*, *striving with*, etc., govern a dative of this kind. Other types

[1] This dative is known as that of "disadvantage," *dativus incommodi.*

to be referred to this head may be seen in the following examples: 1 Cor. 11^{5} *ἀκατακαλύπτῳ τῇ κεφαλῇ, with the head uncovered.* Acts 18^{24} etc., *ὀνόματι, by name.* Matt. 6^{30} *πολλῷ μᾶλλον, much more.* Matt. 15^{4} *θανάτῳ τελευτάτω, let him die with death.* (This is a very common idiom in the N.T. to translate the Hebrew construction described in § 296.) Luke 15^{17} *λιμῷ ἀπόλλυμαι, I am perishing with hunger.* Acts 22^{25} *τοῖς ἱμᾶσιν, with the thongs*; 1^{5} *ὕδατι, with water.* Matt. 20^{18} *κατακρινοῦσιν θανάτῳ, shall condemn with death.* Acts 8^{11} *ἱκανῷ χρόνῳ, during a long time*: cf. Luke 8^{29} (R.V. marg.—which is preferable). Jas. 2^{25} *ἑτέρᾳ ὁδῷ, by another way.* *χράομαι, use,* always governs a dative, which belongs here: the verb originally meant *do oneself a service with.* (An exception in 1 Cor. 7^{31}.)

CHAPTER III

ADJECTIVES

227. Substantives and Adjectives do not very rigidly keep to themselves. A noun in apposition—as Acts 2^{29} *ἄνδρες ἀδελφοί, brethren,* lit. *brethren men*—is much like an adjective; and adjectives, especially with the article, are being perpetually turned into nouns. In this last case we normally supply "man," "woman," or "thing," according to the gender of the adjective; but in some phrases more precise words are supplied—thus *ἡ ἐπιοῦσα (ἡμέρα), the following day* (whence probably *ἐπιούσιος* in Matt. 6^{11}). The only other point needing mention is that very rarely a noun in the genitive replaces the adjective, as Luke 16^{8} *τὸν οἰκόνομον τῆς ἀδικίας, the steward of unrighteousness, the unrighteous steward.* The *position* of adjectives

for epithet and predicate was described in § 205.

228. The *Comparative* has several constructions.

(*a*) The commonest is the genitive: see § 221. This is found also with the superlative πρῶτος (John 1[15]), as well as with verbs like ὑπερβάλλω, *excel*; διαφέρω, *differ from, excel*, etc. Note the abbreviation in John 5[36] *witness greater than John, i.e.* than the witness of John.

(*b*) ἤ, *than*, followed by the same case as that in which the comparative adjective stands. Thus 1 Cor. 14[5].

(*c*) After πλείων, *more*, and ἐλάττων, *less*, the ἤ is often omitted in (*b*) when a numeral follows. Matt. 26[53].

(*d*) ἤ with a sentence. Rom. 13[11], John 4[1].

(*e*) ὑπέρ, *above*, or παρά, *beyond*, with accus., Luke 16[8].

(*f*) Sometimes the positive with παρά (Luke 18[14]), or ἤ (Luke 15[7]), stands for the comparative.

Often the standard of comparison is left to be supplied from the context; or we may translate the comparative by *very. rather, somewhat*

See Acts 17^{22}, 2 Cor. 8^{17} etc.; or, in adverbs, 2 Cor. 7^{7}, 2 Tim. 1^{18}.

In Hellenistic Greek the distinction between comparative and superlative has practically vanished, except in literary language. The superlative is used mainly for the *elative* sense ("*very* great," etc.); and the comparative serves alike when two objects and more than two are compared. This fact, lately established from the evidence of the vernacular documents, relieves us from seeking some obsolete distinctions in the N.T. Thus, in Matt. 18^{1}, 1 Cor. 13^{13}, *μείζων* is simply superlative: the extremely common classical *μέγιστος* only occurs once in the N.T.

229. *Numerals.* (1) *Μία* is used for *πρώτη* in expressing the day of the week, except in one place. (2) Note the idiom in 2 Pet. 2^{5} *ὄγδοον Νῶε*, *Noah as the eighth*, i.e. *with seven others.* (3) Distributives are generally expressed by repeating the cardinal. Mark 6^{7} *δύο δύο*, *two by two.* (Cf. Mark 6^{39} *συμπόσια συμπόσια*, *by companies.*) Sometimes *ἀνά* or *κατά* may be used, as Luke 10^{1}, *ἀνὰ δύο*, *two by two.* Occasionally this preposition behaves like a mere adverb not governing a case: thus Mark 14^{19} *εἷς κατὰ εἷς*, *one by one.*

CHAPTER IV

PREPOSITIONS

230. Prepositions were originally adverbs, and are still so used when compounded with verbs, rarely also when apart. We can trace the adverbial meaning by analysing some examples where the preposition "governs a case" of noun or pronoun. The cases concerned originally expressed of themselves local relations, which adverbs could make more precise. Thus the accusative denoted *motion to*, the genitive (ablative) *motion from*, the dative (locative) *rest at*. *Εἰς τὴν γῆν = to-the-land inwards*, i.e. *into* it; *ἀπ' ἐκείνου = from-him away*; *ἐν τῇ γῇ = at-the-land within*, i.e. *in* it. This will help us to understand how prepositions can have such wholly different meanings with different cases. Thus *παρά = beside*: with the genitive, then, it

describes *motion from beside*, with dative *rest beside*, with accusative, *motion to the side of*.

231. The following are the prepositions used in the N.T., with the cases they accompany. For their meanings, see Appendix III. Generally the *first* equivalent given to each in § 233 is the primary meaning of the preposition.

I. With *one* case only. *A.* Genitive: ἀντί, ἀπό, ἐκ (ἐξ), πρό. *B.* Dative: ἐν, σύν. *C.* Accusative: ἀνά, εἰς.

II. With *two* cases (Genitive and Accusative): διά, κατά, μετά, περί, ὑπέρ, ὑπό.

III. With *three* cases (Genitive, Dative, Accusative): ἐπί, παρά, πρός. In older Greek ἀμφί—obsolete in Hellenistic.

These eighteen prepositions are constantly being prefixed to verbs, as εἰσβάλλω, from βάλλω. No other adverbs can be thus used "in composition." About a score of adverbs differ only in this disability from the prepositions just given: thus χωρίς, μέχρι, πλήν, ἕνεκα, χάριν. All take gen. only, except ἐγγύς (gen. and dat.) and ἅμα (dat.). They are called "*improper* prepositions."

232. The exact rendering of prepositions is

a matter of great importance, and sometimes of difficulty. A few examples may be given, where important corrections are made by the R.V., or some special remark is needed.

Ἀντί = *instead of*, must be carefully distinguished from ὑπέρ = *on behalf of*: see Gal. 2^{20}, Matt. 20^{28}.

Διά = *through* (gen.), is important in Matt. 2^{15}, etc. (R.V.). Carefully distinguish διά with acc. = *because of*: Heb. 2^{10}, 1 Cor. $11^{9.\ 12}$.

Ἐκ = *from*, is often misunderstood in Phil. 3^{5} (i.e. *born of*). So is μέχρι = *as far as*, in 2^{8}.

Ἐν = *in*, has profound significance in such phrases as the Pauline ἐν Χριστῷ (Phil. 4^{7} etc.), where A.V. mistranslates. Cf. John 17^{21}. Notice ἐπί (dat.) in 1 John 3^{3}, *this hope set on Him* (R.V.).

Εἰς, *into*, often shares the significance of ἐν: cf. Rom. 6^{3}, and the phrase πιστεύειν εἰς, *believe into*, *i.e.* come by faith into union with. The difference between εἰς and ἐν has greatly diminished in Hellenistic.

233. The following are the principal meanings of the prepositions when compounded with verbs. Noun and adjective compounds are excluded for simplicity's sake.

Ἀμφί = *around* (ἀμφιβάλλω).

Ἀνά = *up* (ἀναβαίνω); *up again*, *back* (ἀνακάμπτω); *again* ἀναστανρόω). Cf. Latin and English words in *re-*.

Ἀντί = *against* (ἀντιλέγω), *opposite* (ἀντιπαρέρχομαι), *in return* (ἀντικαλέω), *instead* (cf. the noun ἀντίλυτρον).

Ἀπό = *away*, *off* (ἀπολύω), *back* (ἀπαιτέω), *un-* (ἀπελπίζω),

often *perfective* (ἀποκτείνω=kill *off*, ἀπέχω=have *in full*). Cf. words in *ab-*.

Διά=*through* (διαβαίνω). Also (=*throughly*) *perfective* (διαφθείρω). Very often answers to the prefix *dis-*, *di-* (διαφέρω, διαδίδωμι).

Εἰς=*into* (εἰσάγω), *to* (εἰσακούω).

Ἐκ=*out* (ἐκβάλλω), *from* (ἐκκρέμαμαι). Also (=*out and out*) *perfective* (ἐκπειράζω).

Ἐν=*in* (ἐγκρύπτω), *into* (ἐμβαίνω), *upon* (ἐμβλέπω). Cf. words in *in-* (when not negative).

Ἐπί=*upon* (ἐπιβαίνω), *towards*, *to* (ἐπακούω), *in addition* (ἐπισυνάγω); *again* (ἐπαιτέω), *against* (ἐπανίστημι), *over* (ἐπισκέπτομαι); or denoting *concentration on* an object (ἐπιζητέω).

Κατά=*against* (κατακρίνω), *down* (καταφέρω). Hence (=*down-right*) *perfective* (καταλείπω).

Μετά=*with* (μετέχω). Often denotes *quest* (μεταπέμπω), or *change* (μετανοέω).

Παρά=*beside*—*to* (παραλαμβάνω), *from* (παραρρέω), *at* (πάρειμι); *along* (παραλέγομαι), *amiss* (παρακούω), *past* (παρέρχομαι), *compared with* (παρομοιάζω), *underhandedly* (παρεισάγω=bring in by a *side* way).

Περί=*around*, *about* (περιβάλλω), *over and above* (περιποιέω), *to excess* (περιεργάζομαι).

Πρό=*before* (προβαίνω, προγινώσκω), *forth* (προβάλλω). Cf. words with prefix *fore-*.

Πρός=*towards* (προσέρχομαι), *to* (προσάγω), *against* (προσκόπτω), *besides* (προσδαπανάω).

Σύν=*with* (συγχαίρω), *together* (συνωδίνω, συγκύπτω). Hence (=*altogether*) *perfective* (συντελέω).

Ὑπέρ=*over* (ὑπεραίρω), *beyond* (ὑπερβάλλω), *abundantly* (ὑπερνικάω). Cf. words in *over-* and *super-*.

Ὑπό=*under* (ὑποδέω). Denotes *subjection* (ὑποτάσσω), *compliance* (ὑπακούω), *secrecy* (ὑποβάλλω), or *diminution* (ὑποπνέω). Cf. words in *sub-*.

CHAPTER V

THE VERB—VOICE, MOOD, AND TENSE

234. ***Voice.*** The Active and Passive Voices generally coincide with our own. The Middle Voice has disappeared from nearly all the languages of our family, and it is very hard to give any general description of its force. We may get a rough approximation thus. In Luke 12[1] προσέχετε ἑαυτοῖς, *take heed for yourselves* (dat. of "person interested," § 224), differs little from ver. 15 φυλάσσεσθε, *be on your guard*, being, however, somewhat more emphatic. The original uses of the Middle probably lay not very far away from this idea. The various shades of meaning may be shown in the following examples:—(1) προσκαλοῦμαι, *I call to myself*; ἀπωθοῦμαι, *I thrust away from myself*; νίπτομαι (τὰς χεῖρας), *I wash my* (*hands*); ἀπογράφομαι,

I have myself enrolled; ἐβουλεύσαντο, *they took counsel among themselves*; βαπτίζομαι, *I submit myself to baptism.* (2) Where a distinct meaning arises: καταλαμβάνομαι, *I* (*seize in my* mind) *comprehend*; αἱροῦμαι, *I* (*take for myself*) *choose*; πείθομαι, *I* (*submit to persuasion*) *obey*; ἀποδίδομαι, *I* (*give away for myself*) *sell.* Sometimes the force of the Middle lies beyond the reach of our analysis. And as the Middle and Passive coincide except in their Aorist and Future forms, it often becomes a matter for exegesis to decide under which head an example is to fall.

Rarely the Middle seems (but only seems) directly reflexive, as ἀπάγχομαι, *I hang myself.*

235. *Deponents* are Middle verbs without active forms, but with practically Active meaning. Their Passive tenses are sometimes without Passive force.

236. The use of the *Tenses* is a most important subject for the exegesis of the N.T. The student cannot learn too soon that the tenses are used with absolute accuracy by the N.T. writers, and he will soon realise how much is lost in meaning by inexactness.

The following are the chief points to be observed on the several tenses of the Indicative. Their normal meanings were given in § 63.

237. The Present and Imperfect are *continuous* tenses. This means that they contemplate action as *in progress*, noting the time taken in accomplishment. See § 242.

Present

The Present, as in English, often denotes future or past time. Future time—cf. our "he *is coming* to-morrow"—may be seen in Matt. 26^{2}, John 14^{3} etc.; the event is pictured as inevitable, or as already on its way. The "historic" present, as in Matt. 26^{40}, John 1^{29}, is a pictorial tense, denoting the act as vividly before our eyes. In two cases only we are obliged to translate the Present by another tense in English: viz. (1) when it comes with words like *πάλαι*, *long*; *ἀπ' ἀρχῆς*, *from the beginning*, where our idiom requires the Perfect; thus John 15^{27} *ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ*, *ye* have been *with me from the beginning*; Luke 15^{29} *τοσαῦτα ἔτη δουλεύω σοι*, *all these years I* have been *slaving for you*; Luke 13^{7}, Rom. 1^{20}. (2) We have to make

a further exception in such sentences as John 2^{9} *οὐκ ᾔδει πόθεν ἐστίν, knew not whence it was*; Matt. 2^{22} *ἀκούσας ὅτι Ἀ. βασιλεύει, having heard that Archelaus was reigning.* (In "Reported Speech" Greek, unlike English, does not change the original *tense*.)

238. *Imperfect*

The Imperfect is, of course, used in very many places where it is not necessary to insist on a more cumbrous translation to preserve the distinction from the Aorist. But the student should always apply the equivalents given here to make sure why the Imperfect is used. In a number of very important texts the whole sense of the passage would be lost by confusing Imperfect and Aorist. A few examples may be indicated. In Mark 9^{38}, Acts 26^{11}, Matt. 3^{14}, Acts 7^{26}, Luke 1^{59}, translate *tried to*; the Imperfect distinctly suggests that the effort was unsuccessful. In Luke 5^{6} (*were breaking, began to break*) and the next verse (*were sinking*—the Infin. answers to an Imperf. indic.: see § 242) we have similarly an *incomplete* action described. Often the Imperfect is strikingly

pictorial; Mark 16^{8} *they were saying*—their anxious topic all the way. So 5^{28} etc. Repeated or continuous action in the past may be seen in Gal. 1^{13} *I used to persecute and ravage.*

239. *Perfect and Pluperfect*

The Perfect describes a completed action, the results of which continue to the time of speaking. Thus Luke 13^{2} ὅτι ταῦτα πεπόνθασιν, *because they have suffered these things.* The student may note for himself the telling force of the tense as seen in such passages as John 3^{18}, $5^{24.\ 45}$, 17^{10}, 2 Cor. 12^{9}, Heb. 11^{17}. In the last passage note the effective contrast of προσενήνοχεν (Perf.), *hath offered,* and προσέφερεν (Imperf.), *was offering.* The former depicts an event for ever enshrined in Scripture: it is "completed," for the will implied the deed. The latter reminds us that in *fact* the deed was not consummated. Unlike our Perfect, the tense admits of a mark of time: thus 1 Cor. 15^{4} ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ, *hath been raised—raised on the third day.*

The Pluperfect is the corresponding Past.

240. *Aorist*

The Aorist is the ordinary narrative tense, and answers generally to our own Preterite. Being a "momentary tense" (§ 242), it describes an event as a *single whole*, without regarding the time taken in its accomplishment. Thus it may describe what happened in a moment (as Matt. 7^{27} *προσέκοψαν*, *smote upon*), or what took time (as in Acts 16^{6}, where *διῆλθον*, *went through*, describes a long journey). There are certain uses in which our Perfect with *have* represents the Aorist more exactly. Thus (1) when the Aorist does not refer to any *definite* time: so Acts 10^{15} *ἃ ὁ θεὸς ἐκαθάρισεν*, *what God hath cleansed.* Similarly with *ἤδη*, *already*, and a few such words, as Phil. 3^{12}. Also (2) where the Aorist refers to something that has *just happened*, as Mark 16^{6} *ἠγέρθη*, *he has* (just) *risen.* Probably Matt. 17^{5} *εὐδόκησα* belongs here—*on whom I have manifested my approval.* Of the same kind is John 15^{6} *ἐβλήθη ἔξω καὶ ἐξηράνθη*, *he has been cast forth and has withered*—the tense exhibits well the inevitableness and instantaneousness of the result. In Matt. 27^{63} *ἐμνήσθημεν* is rendered *we remember*: cf. our

idiomatic "it struck me." Other instances of our using the Present are (1) the "Gnomic Aorist," in maxims and general statements, as Jas. $1^{11.\ 24}$; (2) the "Epistolary Aorist," as 1 John 5^{13} ἔγραψα, *I write* (or *I have written*)—both are rare. In subordinate clauses, after *when, who,* etc., we may use our Pluperfect: cf. Acts 9^{27}.

241. *Future*

The Future may be continuous or momentary. If the continuous sense is to be emphasised, a compound tense may be used, made by combining the Present Participle with the Future of εἰμί, *am.* So Luke 5^{10} ἔσῃ ζωγρῶν, *thou shalt be taking men.* The Future is used in the senses of our *shall* and *will* tense, as (1) *you will go*; (2) *will you go?* (3) *you shall go.* (Note that in (3) the negative is οὐ: contrast § 256.)

242. A completer system of Tenses would include the nine produced by expressing *continuous, momentary,* and *completed* action in *past, present,* and *future* time. English can express all these, and more, but Greek is defective, as may be seen from this table of the Indicative tenses. (See also note in § 200.)

A. *Continuous*	B. *Momentary*
Present: λύω = *I am loosing*, or *loose from time to time*, or *try to loose.*	(*Wanting*: λύω often may be rendered *I loose.*)
Past: ἔλυον (Imperf.) = *I was loosing*, etc. (as Pres.).	ἔλυσα (Aor.) = *I loosed.*
Future: λύσω (ἔσομαι λύων) = *I shall be loosing.*	λύσω = *I shall loose.*

C. *Completed*

Present: λέλυκα (Perf.) = *I have loosed.*
Past: ἐλελύκειν (Plup.) = *I had loosed.*
Future: see §§ 75 and 245 (*end*).

For the tenses of the Participle, see § 254. In the Imperative, Subjunctive, Optative, and Infinitive the distinction of A and B (above) prevails: the Present looks on the action as *in progress*, the Aorist on it as *one whole.* The few Perfects are explained as in § 239; and the Future infin. λύσειν = *to be about to loose.*

243. The *Moods* are six in number, of which the first four (as in §§ 63 to 66) belong to what is called the *Finite Verb.* The other two, Infinitive and Participle, combine with verbal functions those of the noun or adjective.

✕ 244. *Imperative*

The Present brings out *continuous* or *repeated* action; the Aorist either affects a *single* action, or leaves the kind of action undetermined. Cf. Matt. 6^{33}, Luke 6^{30} with Matt. 6^{9-13} 5^{42}.

✕ 245. *Subjunctive*

The Subjunctive was originally the *shall* or *will* mood, which accounts for its approximations to the Future tense. The following are the principal uses of the Subjunctive:—With *μή*, in the Aorist, it regularly expresses *prohibition*; Mark 10^{19} *μὴ κλέψῃς, do not steal.* *Resolve* and *deliberation* appear respectively in such uses as: John 14^{31} *ἄγωμεν, let us be going*; Mark 12^{14} *δῶμεν ἢ μὴ δῶμεν, shall we give or not give?* Rom. 10^{14} *πῶς πιστεύσωσιν, how are they to believe?* Luke 9^{54} *θέλεις εἴπωμεν, wilt thou we should command?* So very frequently after *ἵνα, in order that*; *μή, lest* (§ 279). Further, the Subjunctive is usual in dependent clauses introduced by compounds of *ἄν* or *ἐάν* (§ 266), such as *ὅταν, whenever*; *ἐάν, if*; *ὃς ἄν* or *ὃς ἐάν, whosoever*, etc. Note that when an *Aorist* Subjunctive follows these we

translate by the *Future Perfect.* Thus Mark 9^{18} *ὅπου ἐὰν καταλάβῃ, wherever it shall have seized him*; Luke 10^{35} *ὅτι ἂν προσδαπανήσῃς, whatsoever thou shalt have further spent.*

246. *Optative*

The Optative, the old *may* or *might* mood, is rare in the N.T. We find it used in *wishes*: 1 Pet. 1^{2} *χάρις πληθυνθείη, may grace be multiplied*; Gal. 6^{14} *ἐμοὶ μὴ γένοιτο, may it never be for me!* The other uses (some *potential*) may be left for further explanation in §§ 258, 268, 275, 277, 279, 286, 294. Thus 1 Pet. 3^{14} *εἰ πάσχοιτε, if ye were to suffer.* Acts 25^{16} *πρὶν ἢ ἔχοι, before he could have.* Luke 22^{23} *συνζητεῖν τὸ τίς ἄρα εἴη, to question which it might be.* Acts 26^{29} *εὐξαίμην ἄν, I should pray.* Luke 6^{11} *τί ἂν ποιήσαιεν, what they would do.* For the particle *ἄν*, see § 268.

247. *Infinitive*

The Infinitive, just as in English, is essentially the case of a noun. In Greek it is Dative or Locative: thus *λύειν* is originally *for loosing* or *in loosing.* There are many uses which explain

themselves immediately by thus referring them to their starting-point; but we naturally find many uses inconsistent with it. The Infinitive may be a mere indeclinable verb-noun, taking the article. The same thing has happened, except the use of the article, in English phrases like "*To err* is human." Putting this second class apart by itself, we may note the following typical uses:—

248. Matt. 2^{2}; John 21^{3} *ὑπάγω ἁλιεύειν, I go a-fishing* (purpose); Rev. 16^{9} *οὐ μετενόησαν δοῦναι, did not repent unto giving* (consequence); Heb. 11^{15} *καιρὸν ἀνακάμψαι, opportunity for returning*; 2 Tim. 1^{12} *δυνατὸς φυλάξαι, able for guarding.* These are often called "complementary" infinitives. They are at once understood by the use of the English verbal noun in *-ing*, as above. The infinitive of *consequence* has generally *ὥστε*: see § 283. Add the rare infinitive for imperative: Rom. 12^{15}, Phil. 3^{16}.

249. Infinitive as *subject*, Matt. 12^{10} *εἰ ἔξεστι θεραπεύειν, is healing allowed?* Rom. 7^{18} *τὸ θέλειν παράκειται, the willing is present.* As *object*, Acts 25^{9} *θέλεις κριθῆναι; dost thou desire being judged?* Phil. 2^{13} *ὁ ἐνεργῶν τὸ θέλειν καὶ τὸ ἐνεργεῖν, who worketh in you the willing and*

the working. When an Infinitive requires a subject, it is regularly in the *Accusative*: thus Matt. 17^{4} *καλόν ἐστιν ἡμᾶς ὧδε εἶναι, it is good that we are here.* When, however, the subjects of the principal verb and of the verb in the dependent clause are the same—"I say that I am," "you know that you are," etc.—the subject is not expressed, but words in agreement with it generally stand in the *Nominative*: see Matt. 19^{21}, Luke 1^{9}: as an exception cf. Luke 19^{15}.

250. The Infinitive appears freely with *τοῦ* and *τῷ* in all the ordinary senses of a noun in the Genitive or Dative case. 2 Cor. 2^{13} *τῷ μὴ εὑρεῖν με, through my not finding*; Heb. 2^{15} *διὰ παντὸς τοῦ ζῆν, through the whole life* (living); Acts 14^{9} *πίστιν τοῦ σωθῆναι, faith of* (*i.e.* for) *being saved.* Developed out of this Genitive Infinitive we have a large number of freer uses, where *τοῦ* with Infinitive does not depend on a noun in this way, but expresses *purpose* or *consequence*, or takes the place of other Infinitives among those in §§ 248 and 249, without any perceptible difference. Examples of *τοῦ* with Infin. of purpose are Luke 24^{29} *τοῦ μεῖναι, in order to abide*; Matt. 24^{45} *τοῦ δοῦναι, that he*

should give. For the more extended use, cf. Acts 3^{12} *πεποιηκόσιν τοῦ περιπατεῖν αὐτόν, made that he should walk*; 10^{25} *ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον, it came to pass that Peter entered*; 15^{20} and 21^{12}. Cf. § 282.

251. The "Articular Infinitive" occurs exceedingly often under the government of a preposition. So in Heb. 2^{15} in the last section: see also examples in § 287.

252. *Participle*

There is not much in the use of the participle which the student cannot understand by using its counterpart in English. The Greek participle is, however, much more flexible and more widely used. The most important point to be remembered is the difference made by the presence of the article. With it, the participle becomes a noun, though still subject to tense differences, and governing cases. Thus Matt. 2^{20} *οἱ ζητοῦντες τὴν ψυχήν, the men seeking the life.* Without the article it is purely verbal, answering generally to a temporal, concessive, causal, or conditional

clause. (See §§ 288, 289, 276.) Various paraphrases are applied in translation. Thus λύσας becomes *when, although,*[1] *because, if he loosed,* etc., according to the context. The participle with the article is usually translated by a relative clause, as Rev. 1[5] τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι, *to him that loveth us and loosed us.*

253. Very little need be said about the uses of the participle as a whole. For the Genitive Absolute, see § 221. Notice that periphrastic constructions of the participle with parts of the verb εἰμί, *am,* are very common in the N.T.: their force will generally be ascertained from a literal translation. The use of the participle after verbs of *knowing* should be mentioned: thus Heb. 13[23] γινώσκετε Τιμόθεον ἀπολελυμένον, *understand that Timothy has been released.*

254. The *Tenses* of the participle require careful study. (1) The *Present* answers to the Present and Imperfect Indicative, but the cases where a past sense is admitted must be very

[1] The *concessive* use of the participle. This is a regular way of expressing *although*: sometimes καίπερ is added, as in Heb. 5[8] καίπερ ὤν, *although he was*; Phil. 3[4].

carefully watched. Apart from the past time, the *incompleteness* shown in the Imperfect (§ 238) is often very apparent, and is sometimes very important exegetically. Thus 1 Cor. 1^{18} *οἱ σωζόμενοι, those who are being saved, οἱ ἀπολλύμενοι, those who are perishing*; where the Present describes the two classes of men simply as *on the road to* the several goals of salvation and perdition. So Matt. 27^{40} *ὁ καταλύων τὸν ναόν, the* (would-be) *destroyer of the temple.* With the article the present participle becomes a noun which may be virtually timeless: thus Mark 6^{14} *ὁ βαπτίζων, the Baptizer* — practically the same as the noun *ὁ Βαπτιστής, the Baptist.* (2) The *Aorist* describes a single act in the past, generally preceding the action of the main verb, but often contemporaneous with it, when it is in past time. The most convenient translation is to use our Indicative followed by *and*: thus Acts 5^{10} *εἰσελθόντες εὗρον, they came in and found*; Matt. 4^{4} *ἀποκριθεὶς εἶπεν, he answered and said.* See also § 252. (3) The *Perfect* Participle answers always to the Perfect (rarely Pluperfect) Indicative, showing the same invariable idea of

completeness and permanence. Thus Matt. 28[5] *τὸν ἐσταυρωμένον, who hath been crucified*; Rev. 5[6] *ὡς ἐσφαγμένον, as one that hath been slain*: both depict the *unchangeable fact* of the Redemption. 1 Pet. 2[10] *οἱ οὐκ ἠλεημένοι, those who had been uncompassionated ones* (a *state*); *νῦν δὲ ἐλεηθέντες, but who now received compassion* (the *act* of grace). (4) The *Future* Participle needs little comment. Thus 1 Cor. 15[37] *τὸ σῶμα τὸ γενησόμενον, the body that will be.* Sometimes it expresses purpose: Acts 8[27] *ἐληλύθει προσκυνήσων, he had come to worship* (lit. *about-to-worship*).

255. *Verbals in -τός and -τέος.*

The adjective in *-τέος* answers to the Latin Gerundive. It only occurs once: Luke 5[38] *οἶνον νέον βλητέον, one must put new wine.* That in *-τός* is an old Participle Passive, historically equivalent to the Latin Passive Participle in *-tus* (*-sus*) and the English in *-d.* It often retains that meaning, as in *γνωστός, known*; *θεό-πνευστος, God-inspired.* Sometimes in intransitive verbs it is Active, as *ἄ-πταιστος, not stumbling.* Often it denotes capability, as *παθητός, passible*; *ὁρατός, visible*; *γνωστός, knowable.*

CHAPTER VI

ADVERBS AND CONJUNCTIONS, AND VERBAL CONSTRUCTIONS

256. GREEK, even in the Hellenistic stage, is rich in "particles," but we must here mention only those which affect constructions. We may take first the two ways of saying *not*.

οὐ and μή.

What is said here applies not only to the simple words οὐ (or οὐχί—before vowels οὐκ, before *h* οὐχ) and μή, but to the compound words οὐδέ, μηδέ, *nor, not even*; οὔτε, μήτε, *nor*; οὐκέτι, μηκέτι, *no longer*; οὐδείς, μηδείς, *none*, etc.

The essence of the original difference is that οὐ was *objective*, having to do with *facts*; μή is *subjective*, dealing with conceptions of *will* and *thought*: οὐ *denies*, μή *forbids, deprecates, disclaims.* Μή is accordingly the normal word in saying

Don't, used with Present Imperative or Aorist Subjunctive. In Hellenistic Greek, μή has largely encroached on the original territory of οὐ, partly because many statements of fact might be also expressed as conceptions of the speaker, partly because the great predominance of μή with some of the moods tended to eject οὐ from the few uses left to it in those moods. The result is that οὐ is almost entirely confined to the indicative in N.T. Greek, while μή practically monopolises the other moods, and may appear with the indicative in the if-clause (*protasis*, see § 270) of a conditional sentence and in a few other constructions. The rules will come out as we go along. In the N.T. οὐ is about twice as common as μή.

257. In places where either οὐ or μή may grammatically be used, we shall generally find that οὐ simply reverses the meaning of a single word or statement, while μή suggests a mental process of condition, cause (in N.T. Greek), or classification. Thus 1 Cor. 1^{28} τὰ μὴ ὄντα = *things reckoned as nothing, nonentities*; τὰ οὐκ ὄντα = *things non-existent.* John 10^{12} ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν = *he who is a hireling and is*

not a shepherd: ὁ μὴ ὢν would mean *whoever is not* —a *class*, whereas here a typical *individual* is depicted. Compare also John 3^{18} with 1 John 5^{10}. In the former, ὁ μὴ πιστεύων ἤδη κέκριται ὅτι μὴ πεπίστευκεν = *he who believeth not hath been judged already for not having believed*: unbelief is the *charge* on which sentence is passed. In the latter, ὅτι οὐ πεπίστευκεν = *because he hath not believed*: here simply the *fact* is recorded. These examples will indicate the general lines of a distinction which is sometimes almost too subtle to grasp with certainty.

258. In *questions*, the different use of **οὐ** and **μή** is very clear. **Οὐ** introduces a question expecting the answer *yes*, like our "Is it *not* so?" **Μή** either expects the answer *no*, as in John 7^{51} 9^{27} etc., or puts a tentative question: thus John 4^{29} μήτι οὗτός ἐστιν ὁ χριστός; *can this possibly be the Christ?* Out of this we get a use of μή = *perhaps* (*can it be that . . .?*). Thus Matt. 25^{9} μήποτε οὐ μὴ ἀρκέσῃ, *perhaps there will not be enough* (§ 263). We have also a use of μή in "indirect questions" (§ 294): as Luke 11^{35} σκόπει μὴ τὸ φῶς σκότος ἐστίν, *consider whether*

the light can really be darkness. Luke 3[15] *διαλογιζομένων πάντων μή ποτε αὐτὸς εἴη ὁ χριστός, while all were discussing whether perhaps he were really the Christ.*

259. A development of this use of *μή* is seen in clauses after verbs of *fearing.* Thus Gal. 4[11] *φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα* is really *two* clauses: *I am afraid about you—can I really have laboured in vain?* A fear relating to the past being thus put in the indicative, one regarding the future appears with *μή* and the subjunctive, the explanation being historically the same as before. Acts 27[17] *φοβούμενοι μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, fearing they might be cast into the Syrtis.* Fearing that something may *not* happen is naturally expressed with *μὴ . . . οὐ*: 2 Cor. 12[20] *φοβοῦμαι μή πως οὐχ οἵους θέλω εὕρω ὑμᾶς, I fear I may haply find you not what I wish.*

260. Much like this is the use of *μή* after verbs like *βλέπω, ὁρῶ, take heed.* Mark 13[5] *βλέπετε μή τις ὑμᾶς πλανήσῃ, take heed no one lead you astray.* A future indicative instead of a subjunctive indicates a danger imminently

feared. Col. 2^{8} *βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν, take heed there shall be no one who makes prize of you.*

261. In all these sentences — where the originally *independent* character of the clause introduced by *μή* can be seen in a moment by translating after the model adopted above for Gal. 4^{11}—we see that it would be possible to translate *μή lest.* This prepares us for finding *μή* introducing clauses of *purpose,* where the independent origin is equally traceable. Thus Matt. 5^{25} *μή ποτέ σε παραδῷ, lest at any time he deliver thee up.*

262. *Combinations* of negatives must be carefully noted. Very rarely two negatives cancel each other, as 1 Cor. 12^{15}; Acts 4^{20}. Negatives followed by *compound* negatives in the same clause form a strengthened negative, as in old English and "vulgar" English of to-day. Thus Luke 23^{53} *οὗ οὐκ ἦν οὐδεὶς οὔπω κείμενος, where no one had yet lain*; Mark 11^{14} *μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι, may no man any longer eat fruit off thee.*

263. Entirely distinct is the idiomatic combination of *οὐ* and *μή* (or their compounds), where *οὐ* comes first: it is used (normally) in strong denials and prohibitions, the verb appearing in the aorist subjunctive or (rarely) future indicative. Thus Matt. 5^{18} *οὐ μὴ παρέλθῃ, shall in no wise pass away*; Matt. 16^{22} *οὐ μὴ ἔσται, this shall never be*; Matt. 15^{5} *οὐ μὴ τιμήσει, he shall in no wise honour.* The curious example in Matt. 25^{9} was translated in § 258. Cases of *μή* followed by *οὐ* will give no difficulty, as each negative has its own separate construction.

264. Greek idiom allows what appears to us a superfluous negative after verbs of *denying* and of *hindering.* So 1 John 2^{22} *ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός, he who denies that Jesus is the Christ*, lit. "denies, (saying) that he is *not*." Gal. 5^{7} *τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι, who hindered you from obeying the truth?* lit. "so as *not* to obey."

265. Uses of *ἄν*.

The particle *ἄν* can hardly ever be translated separately, but it has the most extensive influence

upon the meaning of the sentences in which it appears. As in the case of *οὐ μή* above, space will forbid our giving the history of its development. *Ἄν* has two entirely distinct uses: (A) when closely connected with pronoun or conjunction; (B) when constructed with the verb. (*Historically*, it belongs to the verb even in A.)

266. (A) In these constructions *ἄν* is equivalent to our enclitic, *ever*. Thus *ὃς ἄν* or *ὃς ἐάν*, *whoever*; *ὅταν*, *whenever*; *ὅσοι ἄν*, *as many as*, *ἕως ἄν*, *until*; *ἐάν*[1] (for *εἰ* + *ἄν*), *if*. We find these words constructed with Indicative or Subjunctive. The former is usually a past tense: thus Mark 6^{56} *ὅπου ἂν εἰσεπορεύετο*, *wherever he entered*. The Subjunctive is the normal and classical construction. The *present* subjunctive is used for possible, usual, or continued actions: Col. 3^{17} *πᾶν ὅτι ἐὰν ποιῆτε*, *whatever ye do*. The *aorist* subjunctive requires strictly the future-perfect tense to represent it in this construction: Matt. 10^{11} *εἰς ἣν ἂν πόλιν εἰσέλθητε*, *into whatever city ye*

[1] In St. John's Gospel we sometimes find *ἄν* as a short form for *ἐάν*=if (as in Attic). Conversely, in the A constructions *ἄν* is often spelt *ἐάν* in colloquial Hellenistic. Carefully distinguish this *ἐάν* from the former.

shall have come; 21^{22} *πάντα ὅσα ἂν αἰτήσητε, all things whatsoever ye shall have asked.*

267. In combination with *καί* (written *κἄν*), *ἄν* sometimes exerts no influence on the construction. Thus, in Mark 6^{56} *κἄν, even*, practically is the same as *καί*. Conversely, *ἄν* is often left out from the "A" constructions without affecting the sense.

268. (B) When *ἄν* is construed with the verb it always gives it a *conditional* meaning, the statement being only made if a certain condition holds. When the verb is in the *optative*, it is not yet clear whether the condition will hold or not; when in the *indicative* (imperfect or aorist, rarely pluperfect), the contingency is no longer possible, as the condition has been unfulfilled. The sentences coming under this head will be fully treated in §§ 270–278.

269. Some verbs possess in themselves this contingent force without the help of *ἄν*. Thus *ἔδει, ἐχρῆν, it was necessary*; *καλὸν ἦν, it was good.* Greek idiom said "he was bound to do so," whether he did it or not: the *ought*, etc., was the same in either case. In Acts 25^{22} *ἐβουλόμην* is not exactly *I should like* (*βουλοίμην ἄν*), but *I was wishing*, as we might say, "I was thinking I

would hear him." Occasionally the omission of *ἄν* in a contingent statement emphasises the certainty of a result: so Gal. 4[15] *τοὺς ὀφθαλμοὺς ἐδώκατέ μοι, you* (as good as) *gave me your eyes.* *Ἄν* in late Greek was growing weak. Cf. § 273.

270. Conditional Sentences

The classification of sentences expressing contingent statements, etc., is a very important subject, but may be dismissed briefly here. The sentences vary widely in form, but not on lines differing much from English idiom. We must begin by defining the *Protasis*, the clause containing or implying *if*, and the *Apodosis*, which contains the statement, question, or command. The Apodosis may, of course, take any form which can be taken by an independent principal sentence unencumbered with a contingency. The Protasis is generally introduced by a word meaning *if*: but it is obvious that the same sense may often be given by *when*, etc., by a relative, or by a participial clause, such as a genitive absolute. The Negative in a protasis, or any clause which performs that function, was in older Greek *μή*. When, however, the meaning of a single word,

rather than that of the whole sentence, was to be reversed, *οὐ* sometimes appeared. In Hellenistic Greek the rule is practically that *εἰ* takes *οὐ* and *ἐάν* takes *μή*, *εἰ μή* surviving only to express *unless*.

The classification following includes only the most normal types: the classes are often crossed, and special types can appear for special meanings.

271. I. Simple Conditions in present or past time.

Protasis, *εἰ* with indicative; *Apodosis*, generally indicative, always *without ἄν*.

These sentences merely join together a condition and a result without any indication as to the probability or improbability of the condition. Acts 25[11] *εἰ ἀδικῶ, οὐ παραιτοῦμαι τὸ ἀποθανεῖν, if I am a criminal, I do not deprecate death.* Acts 5[39] *εἰ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε, if it is of God, ye will not be able.* Matt. 19[17] *εἰ θέλεις εἰσελθεῖν, τήρει, if thou dost desire to enter . . . keep . . .* Matt. 12[26] *εἰ ὁ Σ. τὸν Σ. ἐκβάλλει, ἐμερίσθη, if Satan is casting out Satan, he has been divided* (most probably the aorist of the thing *just happened*, § 240).

272. Many conditional sentences of this class

are *general*, attaching the result to a condition which is true or untrue generally, and not only on a particular occasion. Here we find ἐάν with subjunctive more often than εἰ with indicative. Thus Rom. 14[23] ἐὰν φάγῃ κατακέκριται, *if ever he shall have eaten, he has been already condemned.* Rom. 14[8] ἐὰν ζῶμεν, τῷ κυρίῳ ζῶμεν, *if we live, we live for the Lord.* 1 Cor. 15[32] εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, *if dead men are* not *raised, let us eat and drink.* John 8[16] etc. Note that protases where εἰ or ἐάν is strengthened with καί (sometimes even without it) are often *concessive*, to be translated with *although.*

273. II. Unfulfilled Conditions in present and past time.

Protasis, εἰ with indicative, imperfect for present time, aorist for past.

Apodosis, indicative *with* ἄν, imperfect for present time, aorist for past.

Obviously the protasis and apodosis may belong to different times. Thus Luke 7[39] εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἄν, *if he were the prophet* (as he clearly is not), *he would perceive*: both *present* time. Heb. 4[8] εἰ Ἰ. κατέπαυσεν, οὐκ ἂν ἐλάλει, *if Joshua had given them rest* (but he did

not), God *would not speak* (as He does) . . . : *past* and *present* time. Matt. 11[21] εἰ ἐγένοντο . . . πάλαι ἂν μετενόησαν, *if* the works *had taken place* . . . , *they would have repented long ago*: both *past*. John 14[28] εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν, *if ye loved me* (now), *ye would have rejoiced* (when I spoke): *present* and *past*.

For omissions of ἄν (§ 269), cf. John 15[22] 19[11] etc. In 1 Cor. 12[19], Heb. 7[11], may be seen substitution of a question for the apodosis.

274. III. Future Conditions.

Protasis, ἐάν with subjunctive (rarely indicative, or εἰ with subjunctive).

εἰ with future indicative (more emphatic).

Apodosis, future indicative, sometimes the imperative.

Thus Matt. 28[14] ἐὰν ἀκουσθῇ, πείσομεν, *if it shall have been heard . . . , we will persuade him.* John 7[17] ἐάν τις θέλῃ ποιεῖν, γνώσεται, *if any one willeth to do, he shall know*; 7[37] ἐάν τις διψᾷ ἐρχέσθω, *if any man thirst, let him come.* (These last two might be classed as *general* conditions under I.) Matt. 26[33] εἰ πάντες σκανδαλισθήσονται, ἐγὼ οὐδέποτε σκανδαλισθήσομαι, *if all*

shall be made to stumble, I shall never be made to stumble.

275. An alternative form of future condition is common in classical Greek, having εἰ with optative in Protasis, and optative with ἄν in Apodosis. This is not found in the N.T., but the two parts are used separately. Thus when a future condition is connected with a main clause in past time, we find ἐάν with the subjunctive sometimes replaced by εἰ with optative: Acts 20[16] ἔσπευδεν εἰ δυνατὸν εἴη . . γενέσθαι, *he was eager, if it should be possible, to be . . .* So Acts 24[19], which in present time might be οὓς δεῖ παρεῖναι ἐὰν ἔχωσι *they ought to be present, if they have . . .* In present time εἰ with optative may be seen in 1 Pet. 3[14. 17] and elsewhere. For the apodosis of this form (only in Lucan writings), cf. Acts 8[31] πῶς ἂν δυναίμην, *how could I?* The classical protasis would be εἰ μή τις ὁδηγήσαι με, *unless someone were to guide me.* But the more vivid ἐὰν μή τις ὁδηγήσῃ (here future -ει) με is normal in the Hellenistic period.

276. A few examples may be given of substitutes for the normal protasis or apodosis

Sometimes the substitute is that of a distinct form of expression only giving generally a similar sense: thus Rev. 22^{17} *ὁ διψῶν ἐρχέσθω, the thirsting one, let him come,* does not differ much in meaning from John 7^{37} (see § 274), but it is not a conditional sentence at all. When, however, the participle has no article, it often supplies for a protasis: 1 Cor. 11^{29} *κρίμα ἐσθίει μὴ διακρίνων, eateth judgment, if he discern not. . . .* (*= ἐὰν μὴ διακρίνῃ*). Heb. 6^{8} *ἐκφέρουσα . . . ἀδόκιμος, if it bears . . . it is rejected* (*= ἐὰν ἐκφέρῃ*).

277. Suppression of *Protasis* is common in Greek, as in English. Thus Luke 19^{23} *ἂν ἔπραξα, I should have exacted* (*εἰ ἔδωκας, if thou hadst put* the money in the bank). Acts 26^{29} *εὐξαίμην ἄν, I should pray.* Acts 17^{18} *τί ἂν θέλοι; what would he mean?* There is no need to supply any *definite* protasis in most of these cases.

278. Suppression of *Apodosis* occurs in Luke 13^{9} *κἂν μὲν ποιήσῃ καρπόν, and if it bear fruit* (very well!): the end of the sentence is supplied by a gesture. (For *κἄν = καὶ ἐάν*, cf § 8, *d.*) See § 301.

279. "Final" or Purpose Clauses

A sentence of purpose is commonly introduced by *ἵνα, ὅπως, ὅπως ἄν*, or (rarely) *ὡς, in order that*, or *μή, lest, ἵνα μή, ὅπως μή, in order that . . . not*, with the subjunctive.[1] Thus Mark 4[22] *ἵνα ἔλθῃ εἰς φανερόν, that it may come to light.* Luke 8[12] *ἵνα μὴ σωθῶσιν, that they may not be saved.* Matt. 5[25] 6[2], Luke 16[26], Acts 20[24] etc. Frequently we find the future indicative, which is closely related with the aorist subjunctive. So in John 17[2], Rom. 3[4], Matt. 7[6]. The present indicative is very rare: see 1 John 5[20], Gal. 4[17], 1 Cor. 4[6] (§§ 99, 195).

The Negative in final clauses is always *μή*.

280. Final particles used with a *past* tense of the indicative express a purpose already nullified by events. Thus (?) Gal. 2[2] *μή πως εἰς κενὸν τρέχω* (subjunctive) *ἢ ἔδραμον, lest haply I should be running, or should prove to have run, in vain.*

[1] In Eph. 1[17] we have in W.H. *text ἵνα δῴη*, the *optative*. If this is right, *δῴη = may he give*: the intervening words seem to have caused the writer to forget the *ἵνα*, and bring in a *wish* construction by anacoluthon (§ 297). But the subjunctive *δῷ* (W.H. *marg.*) has strong claims: this would be just like *ἵνα δῷ* in 3[16]. The similar problem in 2 Tim. 2[25] must be left to the commentators.

281. The Infinitive supplies constructions to express the idea of purpose. (1) A few cases survive of its ancient use by itself: thus Luke 2^{3} *ἐπορεύοντο ἀπογράφεσθαι, they went to be enrolled* (*for* being enrolled, see §§ 224, 247). (2) The infinitive is put with the article in the accusative after *εἰς* or *πρός*. Matt. 6^{1} *πρὸς τὸ θεαθῆναι, with-a-view-to the being-beheld.* Matt. 20^{19}, Rom. 3^{26}. (3) The infinitive is put with the article in the genitive: Luke 1^{77} *τοῦ δοῦναι, in order to give*: see § 250. (4) In 2 Cor. 7^{12} we have *ἕνεκεν τοῦ φανερωθῆναι, for-the-sake-of its being-manifested.*

282. There are a good many passages where *τοῦ* with the infinitive and *ἵνα* with subjunctive have lost all or nearly all of the idea of purpose, and play the part of simple noun clauses (§ 290 *sqq.*). Thus Acts 10^{25} *ἐγένετο τοῦ εἰσελθεῖν, it came to pass that he entered.* Matt. 18^{6} *συμφέρει αὐτῷ ἵνα καταποντισθῇ, it is profitable for him that he should be drowned.* In Hellenistic Greek these clauses may be taken as equivalent to a simple infinitive, into which we may only press the final sense if it comes naturally out of the

context. Thus in John 17^3 *τὸ γινώσκειν σε, to learn to know thee*, would not sensibly differ from *ἵνα γινώσκωσι σέ, that they may learn to know thee.* Similarly after verbs of *entreating* the clause with ὅπως practically expresses the *contents* rather than the *purpose* of the entreaty. Rarely ἵνα with subjunctive stands for a deferential imperative: so in Mark 5^{23}, Eph. 5^{33}.

283. "Consecutive" or Result Clauses

There are two constructions for the expression of a result. (1) The infinitive may be used, either (*a*) alone, as Col. 4^6 *εἰδέναι, so as to know*; or (*b*) with ὥστε (negative *μή*), as Acts 14^1 *λαλῆσαι οὕτως ὥστε πιστεῦσαι πολὺ πλῆθος, so spoke that a great multitude believed.* The subject of the infinitive stands in the accusative case. Sometimes ὥστε becomes almost final, as in Matt. 27^1 *ὥστε θανατῶσαι αὐτόν, so as to put him to death.*

284. (2) ὥστε very frequently is merely an inferential conjunction, *accordingly*, not affecting the construction following. If that construction is an indicative clause, as it usually is, the

negative is *οὐ*. John 3[16] *οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν ἔδωκεν, God so loved the world that he gave his Son.* Had the other construction—*ὥστε δοῦναι, so much as to give*—been used, some stress would have been taken off the *fact* of the gift and laid on the *connexion* between the love and the gift.

285. "Temporal" Clauses, Expressions of Time

The various conjunctions used in temporal clauses may be left for the Lexicon. They divide themselves naturally into those which are and those which are not compounded with *ἄν*. We may take *ὅτε, when,* as type of the latter, and *ὅταν, whenever,* for the former. The *ὅτε* type is used with a past tense of the indicative, or a historic present (§ 237), when an event in the past is narrated. When an event in the present or future is referred to, either the *ὅτε* or the *ὅταν* type may be used, *ὅτε* generally with indicative, *ὅταν* with subjunctive. If an *aorist* subjunctive appears with *ὅταν*, the sense is future-perfect: see § 266. Sometimes we find *ὅταν* with a past tense of the indicative.

286. *Until* or *before* is expressed by *πρίν* or *πρὶν ἤ*. This takes the accusative and infinitive construction. Acts 7^{2} *ὤφθη πρὶν ἢ κατοικῆσαι αὐτόν, appeared before he settled.* Matt. 26^{34}. But if *πρίν* means *until*, and a *negative* sentence precedes, it takes the subjunctive (with or without *ἄν*) or optative, the latter after a verb in past time. Luke 2^{26} *μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστόν, that he should not see death before he should have seen the Christ.* Acts 25^{16} *ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος χαρίζεσθαί τινα πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, I answered that it was not the custom to give up anyone before he had his accusers face to face.* (See § 294.) *Ἕως* (*ἕως οὗ, ἕως ἄν*) with subjunctive is the usual expression for *until*; *ἕως* with indicative aorist appears in past time.

287. Several kinds of temporal sentences can be expressed by prepositions with the Articular Infinitive, on which see § 251 above. Thus *while* by *ἐν τῷ*: Matt. 13^{25} *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους, while men slept*—almost exactly = *in men's sleeping.* (But while we must use our *possessive* case, the subject of the Greek

infinitive is in the *accusative*.) *Before* is πρὸ τοῦ: Matt. 6[8] πρὸ τοῦ ὑμᾶς αἰτῆσαι, *before ye ask*. *After* is μετὰ τό: Matt. 26[32] μετὰ τὸ ἐγερθῆναί με, *after I rise again*. *Until* may be ἕως τοῦ: Acts 8[40] ἕως τοῦ ἐλθεῖν αὐτόν, *until he came*. Compare §§ 281, 289 (5).

288. Great numbers of temporal sentences are expressed in Greek by the use of participles, either in agreement with words in the sentence, or in the genitive absolute construction (§ 221). Thus ἐρχόμενος is often *when he is* (or *was*) *coming*; ἐλθόντος αὐτοῦ, *when he came*, or *had come*.

289. Causal Sentences

There are various ways in Greek of expressing *because*. They may be thus briefly collected. (1) ὅτι or διότι, *because*, followed by the indicative. Οὐ is used for the negative. Thus Matt. 5[36] ὅτι οὐ δύνασαι, *because thou canst not*. (2) Genitive absolute, negative (in N.T. Greek) μή: Matt. 18[25] μὴ ἔχοντος αὐτοῦ ἀποδοῦναι, *because he had not* (*anything*) *to pay*. (3) Participle constructed with a word in the sentence, negative (in N.T. Greek) μή: Acts 12[3] ἰδὼν . . . προσέθετο συλλαβεῖν, *because he saw . . . he proceeded also* (lit. *added*) *to*

arrest; Mark 2^4 *μὴ δυνάμενοι προσενέγκαι . . . ἀπεστέγασαν, because they could not bring . . . they unroofed. . . .* (4) *Ὅστις, who,* often implies *because he*: see examples in § 208. The negative would be *οὐ*. (5) The Articular Infinitive (see § 251) with *διὰ τό* or simply *τῷ*: for this use of dative compare those in § 226. The negative is *μή*. Thus 2 Cor. 2^{13} *τῷ μὴ εὑρεῖν με, through my not finding, because I found not.* Acts 12^{20} *διὰ τὸ τρέφεσθαι τὴν χώραν, because the country was supplied.*

290. Noun Clauses

These clauses, in Greek as in English, are sentences which take the grammatical function of nouns. We have had some of them already: thus words of *fearing* (§ 259) practically govern an object which is a whole sentence instead of a single noun. Of course all constructions in which the infinitive has the article are properly classed under this head. Some quasi-noun sentences in which the construction is (in strictness) *final* are noted in § 282.

291. A noun clause when *subject* to a verb needs generally no comment. There is, how-

ever, the construction with ἐγένετο, *it came to pass*, which is very common, as answering to a Hebrew idiom. In the most regular construction we have a normal noun clause as its subject: thus Acts 19[1] ἐγένετο Παῦλον ἐλθεῖν, *it came to pass that Paul arrived.* The same is very often expressed by (probably vernacular) constructions which represent the Hebrew more closely: (1) καὶ ἐγένετο καὶ Παῦλος ἦλθε, lit. *and it came to pass and Paul arrived*; (2) καὶ ἐγένετο Παῦλος ἦλθε, *and it came to pass Paul arrived.*

ϰ 292. The most important point here, however, is the construction of noun sentences as *object* to the verb, especially in what is called *Reported Speech* **(Oratio Obliqua)**. Reported *statements* may be taken first. Just as in English, these may be expressed by an infinitive or introduced by *that* (generally ὅτι). The former construction belongs only to *principal* sentences, not containing a conjunction, other than καί or ἤ or the like. See further in § 249. The alternative construction is indefinitely more common in the N.T. The clause is introduced by ὅτι (or ὡς), and the quotation may follow in the exact words

of the original speaker, in which case ὅτι simply plays the part of our inverted commas, and is left untranslated: see, for example, Mark 7^{20}. In other places we have the same change of first and second person to third which is familiar to us in the newspaper reports of speeches.

293. Reported, or "Indirect," *Questions* are not quite so simple. They are introduced by the same words that introduce direct questions, such as ποῦ, *where?* πῶς, *how?* τίς, *who?* τί or ἵνα τί, *why?* (= ἵνα τί γένηται, *in order that what may happen?*) Only once do we find ὅπως, *how*, which in classical Greek was normally used in indirect questions. The assimilation of the direct and indirect question has in N.T. Greek gone so far that εἰ, *whether*, which naturally could only be used in an indirect question, is found not infrequently introducing a question in the speaker's own words: thus Matt. 12^{10}.

294. The following are some more or less uncommon features of indirect questions. When the main verb is in a past tense, we find the dependent verb rarely (in the writings of Luke only) turned into the optative: Luke 22^{23} ἤρξαντο συνζητεῖν

τὸ τίς ἄρα εἴη, *they began to examine the* (question) *who then it might be*: what they said was τίς ἄρα ἔστι; *who then is it?* Acts 17[11] ἀνακρίνοντες εἰ ἔχοι ταῦτα οὕτως, *searching whether these things were so*: direct εἰ ἔχει . . ; *are they so?* (See § 293.) Acts 17[27] ζητεῖν τὸν θεὸν εἰ ἄρα γε εὕροιεν, *to seek God,* (wondering) *whether possibly they should find him.* Answering to this in present time is Luke 12[36] προσδεχομένοις πότε ἀναλύσῃ, *waiting* (and asking themselves) *when is he to return?* (See § 245.) Note that whenever the subjunctive is found in an *indirect* question, it would be found in the corresponding *direct.* (Contrast Latin.)

295. Expressions of a Wish

Wishes are fairly often expressed by the optative (without ἄν). 1 Thess. 5[23] ὁ θεὸς ἁγιάσαι ὑμᾶς, καὶ τὸ πνεῦμα τηρηθείη, *may God sanctify you, and may your spirit be kept.* Luke 20[16] μὴ γένοιτο, *may it never be* ("God forbid!") There is also a particle ὄφελον—which in classical Greek was ὤφελον, *I ought,* a 2nd aorist of ὀφείλω conjugated regularly—which is constructed with the indicative: the aorist expresses a wish for the *past* (unfulfilled), the imperfect one for the *present,*

and the future one for the *future.* 1 Cor. 4[8] ὄφελον ἐβασιλεύσατε, *would that ye had become kings.* Rev. 3[15] ὄφελον ψυχρὸς ἦς, *would thou wert cold.* Gal. 5[12] ὄφελον καὶ ἀποκόψονται, *would that they may* (lit. *will*) *even mutilate themselves.*

Of course many wish clauses are simply constructed with θέλω or βούλομαι.

296. Asseveration

There are some peculiar idioms for expressing very strong asseveration. When *negative,* we generally find οὐ μή, for which see § 263. There is also a curious use of εἰ, *if,* due to Hebrew.[1] Mark 8[12] ἀμὴν λέγω, εἰ δοθήσεται σημεῖον, *verily I say, no sign shall be given.* Heb. 4[3] εἰ εἰσελεύσονται, *they shall not enter.* An exceedingly common Hebrew asseveration is made by repeating the verb in an infinitive form: thus 1 Sam. 14[44] *thou shalt surely die,* lit. *to die thou shalt die.* This is imitated in N.T. Greek thus—(*a*) The infinitive is replaced by a noun in the instrumental dative: Matt. 13[14] ἀκοῇ ἀκούσετε, *ye shall surely hear.* (*b*) A participle is substituted:

[1] Εἰ in εἰ μήν (Heb. 6[14]) is simply the Hellenistic spelling for the Attic asseverative ἦ. (Better written εἶ.)

15

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In LXX an Heb. absolute infinitive is rendered by

1 μετ with finite verb. Mat 13[14]

2 Finite Verb. with cognate dative Mat 13[14]

3 LXX Cognate adverb. ἐν τιμῇ ς τιμήσω Num 6.22

Matt. 13[14] βλέποντες βλέψετε, *ye shall surely see*, lit. *seeing ye shall see.*

297. Anacoluthon

This technical term, meaning "lack of sequence," describes a large variety of grammatical irregularities, due to a change of construction in the course of a sentence. Very often this is purely involuntary, as it is in our own daily speech. It is a special feature of St. Paul's style, and its reasonableness is easily realised when we picture to ourselves the amanuensis vainly trying to keep pace with the torrent of the Apostle's thoughts, which come rushing out in periods of special emotion almost faster than speech can express them. No wonder we find long sentences in which the construction is changed more than once before the end. Often, however, an anacoluthon is quite intentional, a more vigorous or otherwise more satisfactory ending being found for a sentence: the surprise of the changed construction is an effect in itself. Thus in Matt. 7[9] we can judge from the English. The verse might have run, *What man is there of you, who if his son ask him for a loaf will give him a stone?*

(*τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὅστις ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, λίθον ἐπιδώσει αὐτῷ ;*). We see at once how much we lose when we sacrifice that indignant question, however much it may violate strict grammatical sequence: *What man is there of you whom his son shall ask for a loaf—will he give him a stone?* A great many anacolutha have been removed by the copyists in their zeal for grammatical propriety, but the oldest MSS. faithfully preserve them, and in very many cases the Revisers have represented them in English, thus giving us back a valuable mark of the writers' individual styles.

298. A few representative examples may help the student to anticipate the varieties of broken construction he is likely to meet. In very many cases the memory substitutes a synonymous phrase for that which actually began the sentence, and the conclusion conforms itself to this. Thus in Acts 15[22] the sentence starts with *it seemed good to the apostles*; but in the next verse the nominative *γράψαντες* has in mind an equivalent, *the apostles determined.* Acts 19[34] began with *ἐφώνησαν* in thought, but the more expressive *φωνὴ ἐγένετο μία ἐκ πάντων* is substituted. In

Acts 27^{10} the ὅτι presages μέλλει, but it being forgotten in the interval, we find μέλλειν, the accusative and infinitive construction. Luke 21^{6} is an example of words left hanging at the beginning of a sentence (§ 215): ταῦτα was meant to have a verb like καταλυθήσεται with it, but the sentence was entirely changed by the bringing in of the words *days shall come*. But, indeed, this "suspended nominative" is common both in Greek and English, calculated as it is to bring out at the outset of the sentence a word or phrase on which the whole is to turn. We have it even where grammar is not thereby violated, as in John 7^{18} etc., where the subject of the sentence is taken up by οὗτος.

299. Anacoluthon may mean the breach of almost any grammatical rule, and a survey of it might swell to very extensive proportions. We must be content with a typical example or two from St. Paul. Gal. $2^{4.5}$ must be left to the commentators. Rom. 12^{6} *sqq.* is a very irregular sentence, the peculiarities of which (due partly to *ellipsis*, § 303) may be thus explained. After προφητείαν we should naturally supply the simple imperative ἔστω, *let it be*, which may easily be

omitted. This ellipse encourages another one in the next clause, where we may supply *ὦμεν, let us be* (engaged) *in our ministry.* Then, by anacoluthon, the concrete *ὁ διδάσκων* is substituted for *διδασκαλίαν*, because the division of this labour is more easily expressed by nominatives with a new series of mentally supplied imperatives. So we supply *ἔστω, let him be*, in ver. 7, and then glide (ver. 8) into verbs suggested by their subjects, *μεταδιδότω, προϊστάσθω, ἐλεάτω.* (It should be stated that there is another explanation —perhaps rather more probable—which eliminates anacoluthon altogether.) In 1 Cor. 12^{28} the normal construction would be *οὓς μὲν ἀποστόλους, οὓς δὲ προφήτας, οὓς δέ*, etc., but the substitution of an order of rank leaves *οὓς μέν* stranded.

The student may examine miscellaneous cases of anacoluthon in Matt. 12^{36}, John 6^{39} 7^{38}, Acts $10^{36.37}$ (R.V. and W.H. *margin*), 24^{5-8} 26^{3}, Rom. 16^{25-27}, Col. 2^{2} 3^{16}, 1 Tim. 1^{3-5}, Jude ^{16}, and in many parts of the Apocalypse.

APPENDIX I

300. It may be useful to collect here some forms in which accent distinguishes words otherwise spelt alike or nearly so.

(*a*) A number of monosyllables require distinguishing. Thus ὁ, οἱ, αἱ belong to the Article; ὅ, οἵ, αἵ to the Relative. ἡ = *the*, ἤ = *who*, ἦ = *verily*, ἤ = *or, than*. ἧς = *of whom*; ᾧ, ᾗ = *to whom*; ὦ, ᾖς, ᾖ, subj. of εἰμί; ἦς, imperf.; ὦ = *O*. ἣν = *whom*, ἦν = *he was*. εἰ = *if*, εἶ = *thou art*: also see p. 225 note. ὢν = *of whom*, ὤν = *being*. οὗ = *of whom* or *where*, οὐ = *not*. ἕν = *one thing*, ἐν = *in*. εἷς = *one*, εἰς = *into*. ἕξ = *six*, ἐξ = *out of*. For τίς and τις, πῶς and πως, etc., see pp. 64 and 68.

(*b*) Ἀλλά = *but*, ἄλλα = *other things*. ἑνί = *to one*; ἔνι = ἔνεστι, *there exists, it is possible*. αὕτη αὗται from οὗτος; αὐτή αὐταί from αὐτός; αὐτόν, etc., from ἑαυτόν (see p. 62). ταῦτα from

οὗτος, ταὐτά = τὰ αὐτά. ἕκτος = *sixth*, ἐκτός = *outside*. διά preposition, Δία accus. of Ζεύς.

(*c*) Ἀγών = *contest*, ἄγων = *leading*; ἔχθρα = *hatred*, ἐχθρά = *hostile*; τρόχος = *course*, τροχός = *wheel*; μόνη = *alone*, μονή = *abode*; πέτρων from πέτρος, πετρῶν from πέτρα (gen. pl. in 1st decl. being always -ῶν in nouns); φύλακας from φύλαξ, φυλακάς from φυλακή; ἄγια, neut. pl., ἁγία, fem. sing.; ἔξω = *out*, ἕξω from ἔχω; ὧσι from εἰμί, ὠσί from οὖς; χείρων = *worse*, χειρῶν from χείρ; φίλων from φίλος, φιλῶν from φιλέω; etc.

(*d*) For ποιῆσαι, etc., see p. 26; for λιπεῖν, etc., p. 106; for δῴη and δώῃ, p. 119; ἔστι and ἐστί, p. 130. εἶπε and εἶπον are 2 aor. indic., εἰπέ imper., εἰπόν ditto with 1 aor. ending. The following will be found among the conjugations: πίθω act. πιθῶ pass. (pp. 88 *sq.*); λύθητε imper., λυθῆτε subj. (pp. 80 *sq.*); τίμα and φίλει imper., τιμᾷ and φιλεῖ indic., etc.; δήλου act., δηλοῦ mid. The futures of κλίνω, κρίνω, μένω, σκληρύνω, χέω should be seen in the List, or on p. 102. See also the List for αἱρῶ, αἴρω, καθαίρω, καθαιρῶ, ἕστηκε (ἵστημι), ἕστηκε (στήκω). Note ἰᾶται pres., ἵαται perf.

A fair number of complete identities may be

traced, which can only be distinguished by the context. Thus λέξαι may be imper., opt. or infin.; δηλοῖ indic., subj., opt. act., or indic. or subj. mid.; τιμῶν may be partic. of τιμάω or gen. plural of τιμή; etc. etc.

APPENDIX II

301. Some technical terms, often met with in commentaries, may be given here with brief explanations.

Ad sensum (*κατὰ σύνεσιν*) constructions (= *according to the sense*) desert strict grammar to follow the sense: the term will be most easily understood from examples, like those in §§ 212 *sq.*

Asyndeton = omission of a conjunction.

Aposiopesis (= "hushing") is the abrupt termination of a sentence whose ending may be inferred from tone or gesture, or gathered from what has gone before. Examples may be seen in Luke 13^{9} 19^{42}, John 6^{62}, Acts 23^{9}.

302. **Brachylogy** (= "abbreviation") is the

suppression of words which are necessary to the sense, but are instinctively supplied by the hearer or reader. A simple example is John 5^{36} (§ 228), or Rev. 13^{11} *εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, he had two horns like a lamb, i.e.* like a lamb's *horns.* There are some important examples with *πλήν* and *εἰ* (*ἐάν, ἄν*) *μή* = *except.* Thus John 15^{4}, on which Westcott says: "The limitation applies to the principal thought (*bear fruit*), and not to the defining addition (*of itself*), to which it is parallel." Acts 27^{22} *ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται πλὴν τοῦ πλοίου, there shall be no loss of life* (and no loss at all) *except of the ship.* In Luke $4^{26.\ 27}$ we have to understand "and he was sent to no widow at all, *except*," "and no leper at all was cleansed, *except*": translating *but only* will give the sense. So in Rev. 21^{27}, where the literal rendering would imply that some of these evil-doers *were* "written in the Book of Life." Cf. John 5^{19}, Gal. 2^{16}.

Constructio praegnans (= "pregnant — *i.e. condensed*—construction") may be best seen in examples. Luke 6^{8} *στῆθι εἰς τὸ μέσον, stand into the midst* = come *into the midst* and *stand* in

it. Acts 8^{40} εὑρέθη εἰς Ἄζωτον = *was* carried *to Azotus* and *found* there. Cf. Ps. 9^{15} in English: "The nations are (*fallen into and*) *sunk down in* the pit." It is a special case of Brachylogy.

303. **Ellipsis** (= "lacking") is a word wide enough to include the last three constructions; but it is used in a more specific sense to describe the omission of any words necessary to the meaning which may be supplied (*a*) from the context, or (*b*) from the usage of the language. Examples of Ellipsis may often be found by noting the use of *italics* in the R.V. The student may compare the Greek with the R.V. in (*a*) Mark 10^{40}, Rom. $12^{6.7.8}$, 2 Cor. 8^{15}, Gal. 5^{13}, Eph. 5^{22}; (*b*) Luke 2^{49} 12^{47}. Under (*b*) we have also ἡ δεξιὰ (χείρ), *the right* hand, ποίας (ὁδοῦ) = *by what* way, ἡ ἐπιοῦσα (ἡμέρα) = *the coming* day, ψυχρὸν (ὕδωρ) = *cold* water, πρόϊμος (ὑετός) = *early* rain. So also διάγειν (τὸν βίον) = *pass* one's life; προσέχειν (τὸν νοῦν) = *apply* the mind, *attend to*; αἴρειν (τὰς ἀγκύρας) = *raise* the anchors, *sail*.[1] Two important phrases,

[1] Cf. in English: *St. Paul's* (Cathedral), *application* (of the mind); to *sell off* (goods), to *give up* (an attempt), etc.

ἡ ὀργή = *the wrath* of God (Matt. 3^{7}, Rom. 5^{9} 12^{19}, 1 Thess. 2^{16}), and τὸ θέλημα = *the will* of God (Rom. 2^{18}), are not so much ellipses as technical terms of scriptural phraseology, with no conscious omission: cf. *the Fall.*

304. **Parallelism** is the principle which governs the structure of Hebrew poetry. Its main features may be observed by studying the poetical parts of the O.T. in the R.V.: help may be sought, for example, in the introductions to these books in the *Cambridge Bible for Schools* (such as Kirkpatrick's *Psalms*). Parallelism may be seen in the hymns of Luke 1 and 2, and something very much like it in the Christian hymns quoted in Eph. 5^{14} and 1 Tim. 3^{16}. But there are many other traces in elevated discourse, as in the Lord's Prayer, and at the end of the Sermon on the Mount.[1]

305. **Paronomasia** is the juxtaposition of words similar in sound. This in Greek is con-

[1] A full account of Parallelism, applying it to the N.T., will be found in Dr. R. G. Moulton's work, *The Literary Study of the Bible* (Isbister), chs. i. and ii.: also Appendix iii. (ed. 2), pp. 526 *sqq.*

stantly found in the most elevated passages, having no trace of the lighter associations common in English. Thus Luke 21^{11} *λοιμοὶ καὶ λιμοί, pestilences and famines.* Heb. 5^{8} *ἔμαθεν ἀφ' ὧν ἔπαθεν, he learned from what he suffered.*

Zeugma ("joining") is the linking of two clauses by one verb which must be understood differently in each, or with a new verb of kindred meaning supplied in the second clause. In English it is not native, and is therefore uncommon except for humorous effect; but such a sentence as "I turned my back on goodness—and happiness" gives a fair illustration. We have it in 1 Cor. 3^{2} *γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, I gave you to drink milk, not solid food*: out of *ἐπότισα* we have to supply "gave to *eat*." Luke 1^{64} *ἀνεῴχθη τὸ στόμα καὶ ἡ γλῶσσα, his mouth was opened and his tongue, i.e.* his tongue was *loosed.* 1 Tim. 4^{3} *κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, forbidding to marry*, (and commanding) *to abstain from foods*: *κωλύειν* = command *not*, and the negative idea disappears in the second clause.

APPENDIX III

306. A table of the simpler N.T. meanings of the Prepositions may be given here in brief form. The meaning in brackets is the primary, so far as ascertainable.

I. Prepositions with one Case

A. Genitive.

(1) ἀντί (*in face of, over against,* hence), *instead of, for.* ἀντὶ ἰχθύος ὄφιν, *a snake* instead of *a fish.* χάριν ἀντὶ χάριτος, (new) *grace* for (old) *grace.* δὸς ἀντὶ ἐμοῦ καὶ σοῦ, *give* for *me and thee.* ἀντὶ τούτου, on account of *this.* ἀνθ' ὧν (for *which*), *because.*

(2) ἀπό (*away, off*), *from.* ἀνέβη ἀπὸ τοῦ ὕδατος, *he came up* from *the water.* ἀποχωρεῖτε ἀπ' ἐμοῦ, *depart* from *me.* εἶχεν τὸ ἔνδυμα ἀπὸ τριχῶν, *he had his garment* (from, *i.e.*) of *hair.* ἀπὸ θεοῦ πειράζομαι, *I am tempted* (from, *i.e.*) *by God.*

(3) ἐκ, ἐξ (*out*), *out of, from.* φῶς ἐξ οὐρανοῦ, *light* out of *heaven.* ἐκ δεξιῶν (from, *i.e.*), *on the*

right. *Ἑβραῖος ἐξ Ἑβραίων, a Hebrew of* (*i.e* sprung from) *Hebrews.*

(4) *πρό* (*forwards*), *before.* *πρὸ χειμῶνος*, before *winter.* *πρὸ τῆς θύρας*, before *the door.* *πρὸ πάντων*, before *all things.*

B. Dative.

(5) *ἐν* (*within*), *in.* (The meanings are largely extended in colloquial Hellenistic.) *ἐν τῇ πόλει*, in *the city.* *ἐν τῷ πονηρῷ κεῖται, lieth* in *the evil one.* *εἰ πατάξομεν ἐν μαχαίρῃ; shall we strike* with *a sword?* *ἐν τῇ ἐσχάτῃ σάλπιγγι*, at *the last trump.* *ἐν Ἠλείᾳ*, in "*Elijah.*"

(6) *σύν* (*together*), *with.* *οἱ σὺν ἐμοὶ ἀδελφοί, the brethren* with *me.* *σὺν πᾶσι τούτοις* (together with, *i.e.*), *beside all this.*

C. Accusative.

(7) *ἀνά* (*on, up*), only in idioms:—*ἀνὰ μέσον τοῦ σίτου*, in *the midst of the wheat.* *ἀνὰ δηνάριον, a shilling* apiece. *ἀνὰ μέρος*, in *turn.*

(8) *εἰς* (*inwards*), *into, to.* *φευγέτωσαν εἰς τὰ ὄρη, let them flee* into *the mountains.* *ἐλθὼν εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον, having come* to *Troas* for *the gospel.* *πιστεύειν εἰς Χριστόν, to believe* in *Christ.*

Occasionally (as in modern Greek) replaces ἐν, as ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός, *who is* in *the bosom of the Father.*

II. Prepositions with two Cases

(9) διά (*throughout*).

Genitive, *through.*

διὰ τῆς θύρας, through *the door.* διὰ παντός, *continually.* δι' ἡμερῶν, in the course of *some days.* τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου, *spoken by the Lord* through *the prophet.*

Accusative, *through* (of place,—only once), *because of, for the sake of.*

διὰ φθόνον, because of *envy.* δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, because of *whom are all things, and through whom are all things.* διὰ τὸν ἄνθρωπον ἐγένετο, *was made* for *man.*

(10) κατά (original meaning doubtful).

Genitive, *against*, etc.

κατὰ τοῦ κρημνοῦ, down *the cliff.* καθ' ὅλης τῆς περιχώρου, through *all the neighbourhood.* ἐξορκίζω σε κατὰ τοῦ θεοῦ, *I adjure thee* by *God* ἔχω κατὰ σοῦ ὀλίγα, *I have a few things* against *thee.* (By far the commonest meaning.)

Accusative, *along, opposite, according to,* etc.

κατὰ τὴν ὁδόν, along *the way.* *ἦλθεν κατ' αὐτόν, came* up to *him.* *καθ' ἑαυτόν,* by *himself.* *τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, the church* belonging to *their house.* *καθ' ἡμέραν, daily* (distributive use). *κατὰ σάρκα,* as to *the flesh.* *κατὰ τὸν νόμον,* according to *the law.* *κατ' ἄνθρωπον,* after the manner of *man.*

The meanings of *κατά* cannot be described adequately in small space: there are others, which must be found by trial. Distributive *κατά,* like *ἀνά,* is sometimes an adverb: *καθ' εἷς, one by one.*

(11) *μετά* (*amid*).

Genitive, *with.*

ἦν μετὰ τῶν θηρίων, he was with *the wild beasts.* *ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, he that is not* with *me is against me.* *μετὰ φόβου καὶ χαρᾶς,* with *fear and joy.*

Accusative, *after.*

μεθ' ἡμέρας ἕξ, after *six days.*

(12) *περί* (*round*).

Genitive, *concerning, about.*

τὰ περὶ Ἰησοῦ, the things concerning *Jesus.* *ἱλασμὸς περὶ τῶν ἁμαρτιῶν, propitiation* concerning *sins.*

Accusative, *about, near.*

οἱ περὶ Παῦλον (*those* about *Paul, i.e.*), *Paul and his companions.* *περὶ τὸν τράχηλον αὐτοῦ,* round *his neck.* *περὶ ὥραν ἕκτην,* about *the sixth hour.* *μεριμνᾷς περὶ πολλά, you are worried* about *many things.*

(13) *ὑπέρ* (*over*).

Genitive, *on behalf of, for.*

ὃς οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν, he who is not against you is for *you.* *ὑπὲρ οὗ Χριστὸς ἀπέθανε,* on *whose* behalf *Christ died.* *ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν,* for *our sins.*

It is pre-eminently the preposition used in connection with the Atonement, though *ἀντί* and *περί* also come in.

Accusative, *beyond, above.*

τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, the name that is above *every name.* *οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον, a disciple is not* above *his teacher.*

(14) *ὑπό* (*underneath*).

Genitive, *by* (agent), *at the hands of.* *τὸ ῥηθὲν ὑπὸ Κυρίου, what was spoken* by *the Lord.* *πάσχειν ὑπ' αὐτῶν, to suffer* at *their* hands.

Accusative, *under.*

ὄντα ὑπὸ τὴν συκῆν εἶδόν σε, *I saw thee when* under *the fig-tree.* οὐκ ἐστὲ ὑπὸ νόμον, *you are not* under *law.* ἔχων ὑπ' ἐμαυτὸν στρατιώτας, *having soldiers* under *myself.* ὑπὸ τὸν ὄρθρον, just before *daybreak.*

III. Prepositions with three Cases

(15) ἐπί (original meaning doubtful).

Genitive, *over, upon, at, at the time of.*

ἐπὶ τῆς θαλάσσης, on *the sea*; also, by *the sea.* ὁ ὢν ἐπὶ πάντων, *who is* over *all.* ἐπὶ πολλῶν σε καταστήσω, *I will set thee* over *many things.* ἐπὶ τοῦ βήματος Καίσαρος, before *Cæsar's judgement-seat.* ἐπὶ ἀρχιερέως Ἄννα (in the time of *Hannas as high priest*), *in the high priesthood of Hannas.*

Dative, *on, at.*

ἐπὶ πίνακι, on *a dish.* ἐπὶ τῇ θύρᾳ, at *the door.* ἐθαύμαζον ἐπὶ τοῖς λόγοις, *they wondered* at *the words.* ἐπὶ δυσὶ μάρτυσιν, at *two witnesses.* ἐπὶ πᾶσι τούτοις, upon (*i.e.* beside) *all this.*

Accusative (motion), *upon, over.*

ἔπεσεν ἐπὶ τὰς ἀκάνθας, *fell* upon *the thorns.*

ἐπὶ ἔτη τρία, over (*i.e. during*) *three years*. *ἐπὶ τὸ αὐτό* (to *the same, i.e.*), *together*. *ἐπαναστήσονται ἐπὶ γονεῖς*, *shall rise up* against *parents*. *ἐφ' ὃ πάρει*, for *what thou art come*.

(16) *παρά* (*alongside*).

Genitive, *from beside, from*.

οὐκ ἔστιν παρὰ θεοῦ, *he is not* from *God*. *οἱ παρ' αὐτοῦ* (*those who come* from beside *him, i.e.*), *his relations*. *παρ' ἐμοῦ αἰτεῖς*, *you ask* from *me*.

Dative, *near, with*.

παρὰ τῷ σταυρῷ, beside *the cross*. *παρ' αὐτῷ ἔμειναν*, *they stayed* with *him*. *μισθὸς παρὰ τῷ πατρί*, *a reward* with *the Father*. *παρ' ἑαυτῷ* (with *himself, i.e.*), *at his home*. *φρόνιμοι παρ' ἑαυτοῖς*, *wise* (with *yourselves, i.e.*) *in your own judgement*.

Accusative, *along, beyond*.

παρὰ τὴν ὁδὸν σπαρέντες, *sown* on *the way* side. *διδάσκειν παρὰ τὴν θάλασσαν*, *to teach* by *the sea* side. *παρὰ τὸν νόμον* (beyond, *i.e.*), contrary to *the law*. *παρὰ μίαν*, less *one*. *ἁμαρτωλοὶ παρὰ πάντας*, *sinners* beyond *all*. *παρὰ τοῦτο* ("along of" *this*), for *this reason*.

(17) *πρός* (*over against*).

Genitive, *on the side of* (once only).

πρὸς τῆς σωτηρίας ὑπάρχει, *is* for ***your*** *safety.*

Dative, *by, at* (only six times).

πρὸς τῇ θύρᾳ, at *the door.*

Accusative, *to, towards, with* (extremely common).

σὺ ἔρχῃ πρός με; *comest thou* to *me?* So generally with *persons,* εἰς being common with *things.* τί πρὸς ἡμᾶς; *what* (*is it*) to *us?* πρὸς δόξαν τῷ θεῷ, (*tending*) to *glory for God.* πρὸς καιρόν, for *a season.* ἦν πρὸς τὸν θεόν, *was* with *God.* **πρὸς ἑσπέραν,** toward ***evening.***

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A FIRST READER

IN

NEW TESTAMENT GREEK

BY

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fore, to exercise them from the first with words and phrases which should be very familiar to students of the sacred literature. The teacher should find abundant occasion by the way for introducing information which will show the student at an early stage how rich a mine for the exegete lies beneath the feet of the veriest beginner in the careful study of systematic grammar. I have supplied extensive exercises in turning English into Greek, believing that a really thorough knowledge of the grammar is best secured this way. To the extracts for translation from New Testament writings I have added a few more in the same kind of Greek, and particularly a number of traditional sayings of Jesus, a handy selection of which may be useful long after the student has left these exercises behind. I write while we are still eagerly waiting for the publication of the second find of "Logia" from Oxyrhynchus.

It only remains for me to say that I shall be

grateful for any suggestions which may be sent me. To abbreviate to the utmost extent the interval between the learning of the alphabet and the intelligent reading of small portions of the Gospels, is an end with which I believe all teachers will sympathise, provided that there is no scamping of the grammatical thoroughness essential to all real profit from the study of the Book in its original tongue.

J. H. M.

DIDSBURY, *August* 1903.

NOTE TO THE FOURTH EDITION

As in the third edition (1909), a few misprints and other mistakes have been corrected, but otherwise the Reader has been left unchanged.

DIDSBURY, *October* 1914.

BOOKS NECESSARY FOR THE BEGINNER.

WESTCOTT and HORT: *New Testament in Greek.* Smaller edition, in one volume (see my *Introduction*, pp. xi and xix). Macmillan. 5s.

or

Ἡ Καινὴ Διαθήκη, ed. E. NESTLE, for the Bible Society Centenary Edition, 1904. This admirable and extremely cheap text is published in various forms, and in many ways is the most convenient Greek Testament available. The text differs very slightly from WH, and the variants are noted. There are also good marginal references.

Novum Testamentum Graece, ed. A. SOUTER, Oxford. 4s. 6d. net. This edition contains select various readings, with a conspectus of the evidence. Its text is the Received as altered by the Revisers.

REVISED VERSION OF NEW TESTAMENT.

HICKIE: *Lexicon to the Greek Testament.* Macmillan. 5s.

or

GREEN: *Vocabulary.* (R.T.S. 2s.)

N.B.—The marginal and other references (*e.g.* § 5) in this Reader are to Moulton's *Introduction to the Study of New Testament Greek.*

FIRST READER IN NEW TESTAMENT GREEK

1. (*a*) Write in ***Greek Cursive*** characters—

Kai ho Iēsous meta tōn mathētōn autou anechōrēsen pros tēn thalassan; kai polu plēthos apo tēs Galilaias ēkolouthēsen, kai apo tēs Ioudaias kai apo Ierosolumōn kai apo tēs Idoumaias kai peran tou Iordanou kai peri Turon kai Sidōna, plēthos polu, akouontes hosa poiei, ēlthan pros auton. kai eipen tois mathētais autou hina ploiarion proskarterēi* autōi* dia ton ochlon hina mē thlibōsin auton; pollous gar etherapeusen, hōste epipiptein autōi hina autou hapsōntai hosoi eichon mastigas. kai ta pneumata ta akatharta, hotan auton etheōroun, prosepipten autoi kai ekrazon legonta hoti su ei ho huios tou theou. kai polla epetima autois hina mē auton phaneron § 5.

poiēsōsin. Kai anabainei eis to oros kai proskaleitai hous ēthelen autos, kai apēlthon pros auton. kai epoiēsen dōdeka, hous kai apostolous ōnomasen, hina ōsin met' autou kai hina apostellēi autous kērussein kai echein exousian ekballein ta daimonia: kai epoiēsen tous dōdeka (kai epethēken onoma tōi Simōni) Petron, kai Iakōbon ton tou Zebedaiou kai Iōanēn ton adelphon tou Iakōbou (kai epethēken autois onoma Boanērges, ho estin Huioi Brontēs), kai Andrean kai Philippon kai Bartholomaion kai Maththaion kai Thōman kai Iakōbon ton tou Halphaiou kai Thaddaion kai Simōna ton Kananaion kai Ioudan Iskariōth, hos kai paredōken auton.—Mark 3^{7-19}.

(*b*) Write in ***English*** letters Matt. $4^{4.6.15.16}$, and then compare with the following transcript:—

4 ho de apokritheis eipen Gegraptai Ouk ep' artōi monōi zēsetai ho anthrōpos, all' epi panti rhēmati ekporeuomenōi dia stomatos theou.

6 kai legei autōi Ei huios ei tou theou, bale seauton katō; gegraptai gar hoti

p. 16 (top). Tois angelois* autou enteleitai peri sou,
kai epi cheirōn arousin se,
mē pote proskopsēis pros lithon ton poda sou

15 Gē Zaboulōn kai gē Nephthaleim,
hodon thalassēs, peran tou Iordanou
Galilaia tōn ethnōn,
16 ho laos ho kathēmenos en skotiāi
phōs eiden mega,
kai tois kathēmenois en chōrāi kai skiāi
thanatou
phōs aneteilen autois.

2. (*a*) Write in *Uncial* characters, and then compare with Rom. 3^{10-18}.

10 Ouk éstin díkaios oudè heîs.
11 ouk éstin suníōn, ouk éstin ekzētôn
tòn theón;
12 pántes exéklinan, háma ēchreṓthēsan;
ouk éstin poiôn chrēstótēta, ouk éstin
héōs henós.
13 táphos aneōigménos ho lárunx autôn,
taîs glṓssais autôn edolioûsan,
iòs aspídōn hupò tà cheílē autôn,
14 hôn tò stóma arâs kaì pikrías gémei:
15 oxeîs hoi pódes autôn ekchéai haîma,
16 súntrimma kaì talaipōría en taîs hodoîs
autôn,

17 kaì hodòn eirḗnēs ouk égnōsan.

18 ouk éstin phóbos theoû apénanti tôn ophthalmôn autôn.

(*b*) Write in *English* characters Luke 1[51–55], and then compare with the transcript below. (Uncials represented by italics).

51 Epoíēsen krátos *en brachíoni* autoû, *dieskórpisen huperēphánous* dianoíāi kardías autôn:

52 *katheîlen dunástas* apò thrónōn kaì *húpsōsen tapeinoús*,

53 *peinôntas enéplēsen agathôn* kaì *ploutoûntas exapésteilen kenoús*.

54 *antelábeto Israēl paidòs autoû*, *mnēsthênai eléous*,

55 *Kathòs* elálēsen *pròs toùs patéras hēmôn*, *tôi Abraàm* kaì tôi *spérmati* autou eis tòn aiōna.

3. *Learn by heart the Article and the Second Declension (§§ 22, 26, 27 (3)) and the Present Indicative Active of λύω (§ 63). The small type may be omitted.*

The Lexicon will supply the meaning of all the Greek words, to which the learner has to adapt the right endings from the models learnt; the Vocabulary at the end of this Reader will give the Greek for the retranslation exercises. Be careful to put the article in the same number, gender, and case as its noun. Note that an adjective (as πιστός and ἴδιος

below) can be used as a noun with the article, supplying "men." For the present the Accusative may be translated by the English Objective, the Genitive by **of**, *the Dative by* **for, to,** *or* **with**, *according to the sense. Notice the position of* δέ, **but**, *which always stands second in its clause.*

Prepositions at present are given in the English text with the case that accompanies them. Be careful to notice that in many of them the meaning varies according to the case employed. One or two verbs are used here which govern the Genitive or Dative, as πιστεύω (*"trust* **to**"), διαφέρω (*"am better* **than**"—*p. 172, bottom*).

4. Translate—

1. ὁ κόσμος οὐ γινώσκει τὸν λόγον. 2. οἱ Φαρισαῖοι βλέπουσι τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ. 3. οἱ πιστοὶ ἀκούουσι τοὺς λόγους τοῦ Θεοῦ. 4. ἐκκόπτετε τὰ δένδρα καὶ οἱ καρποὶ πίπτουσι. 5. πιστεύομεν τῷ υἱῷ τοῦ ἀνθρώπου. 6. ὁ ἀμνὸς τοῦ Θεοῦ αἴρει τὰ φορτία τοῦ κόσμου. 7. σῴζομεν τὸν κόσμον τῷ λόγῳ τοῦ Χριστοῦ. 8. διώκετε τὸν πτωχόν, ὁ δὲ Κύριος σῴζει τοὺς ἰδίους. 9. ὁ λύκος σκορπίζει τὰ πρόβατα. 10. βλέπω τὸν οὐρανὸν τοῖς ὀφθαλμοῖς.

5. Put into Greek—

1. They lead to (πρός, *acc.*) the Pharisees the blind-man. 2. The wolf seizes the lambs. 3. The crowds believe the teacher (*dat.*). 4. We rejoice in (ἐν, *dat.*) the word of the Lord.

5. The friend of the bridegroom tarries. 6. Ye, O men, excel the birds (*gen.*). 7. He sows wheat in (ἐν) the field, but the enemy sows tares. 8. The birds of the heaven have (§ 212) the branches of the trees for (εἰς, *acc.*) a house. 9. We write to the crowds the word of God. 10. I (ἐγώ) rejoice in the Lord's sabbath, but ye (ὑμεῖς) break it. 11. They wash the men in the river. 12. Thou scatterest the seed, and the birds devour (it).

6. *Learn the First and Second Declensions* (§§ *23–26*) *and the Future and Imperfect of* λύω (§ *63*). *At present the* **Augment** ἐ-, *found in the Imperfect and other past tenses of the Indicative, is marked off with a hyphen. To find the verb in the Lexicon, begin by striking off this augment.*

You will see that in λύω *the Future is made by changing* -ω *into* -σω. *The proper way to add* -σω *for regular verbs will be seen in the two left-hand columns of the table on pp. 98, 99, which you should study carefully down to the verbs in* -δω, -θω, *and* -ζω. *If you have a form like* πείσω *given you, it will be clear that it must be a Future, and that it could come from* πίω, πίδω, πείζω, *or* πείθω: *you look out these in the Lexicon until you come to one that corresponds to what you want, and so on for the rest.*

Among the nouns the only question will be whether a form in -ου, -οις, *etc., comes from a masc. or fem. in* -ος *or a neut. in* -ον; *but the Lexicon will settle this directly in most cases.*

7. Translate—

1. ὁ κόσμος οὐκ ἔχει τὴν ἀλήθειαν. 2. ἐν Ἰησοῦ εἰρήνην ἔχομεν. 3. Ἰούδας ἐ-λάμβανε

τὴν σπεῖραν καὶ τοὺς ὑπηρέτας. 4. *Ἰωάνης ὁ μαθητὴς γράψει τοῖς νεανίαις.* 5. *ὁ βαπτιστὴς ἐ-βάπτιζεν ὄχλους ἐν τῷ ποταμῷ Ἰορδάνῃ.* 6. *οἱ μὲν ἄνθρωποι ἔ-λυον τὰς ἐντολὰς τῶν Φαρισαίων ἐν τῇ γῇ, ὁ δὲ θεὸς λύσει ἐν τῷ οὐρανῷ.* 7. *ὁ κόσμος οὐκ ἐ-γίνωσκε τὴν σωτηρίαν.* 8. *Ἰωάνης ἔ-βλεπεν Ἰησοῦν, καὶ λέγει Ἴδε, ὁ ἀμνὸς τοῦ θεοῦ.* 9. *εὑρίσκει τὸν ἀδελφὸν καὶ φέρει πρὸς τὸν διδάσκαλον.* 10. *ἡ καρδία τῶν ἀνθρώπων οὐ γινώσκει τὴν ἀλήθειαν.* 11. *οἱ στρατιῶται τῆς σπείρης ἄγουσι τὸν Ἰησοῦν εἰς θάνατον.* 12. *ὁ διδάσκαλος μακαρίζει ποιητὰς ἐντολῶν θεοῦ, οὐκ ἀκροατάς.*

8. Translate into Greek—

1. Ye do not convict the Lord concerning (*περί, gen.*) sin. 2. I receive not glory from (*παρά, gen.*) men, nor My (" the ") witness from a man. 3. If ye believe on (*εἰς*) the Son of God, ye have life, according to (*κατά, acc.*) the scriptures. 4. They raise the dead in (*ἐν, dat.*) the authority of the Christ. 5. Sir, we wish to see (*ἰδεῖν, inf.*) Jesus. 6. The disciples of Jesus were rejoicing, for they saw the Lord with their

("the") eyes. 7. We were-sowing the seed of the kingdom in the hearts of the disciples. 8. The Lamb of God taketh away the sin of the world. 9. The friend of the bridegroom
§§ 226, 296. rejoiceth with * joy because of (διά, *acc.*) the bridegroom's voice. 10. The Jews persecuted Jesus because He was-breaking the sabbath. 11. Thou wilt not believe on (εἰς, *acc.*) the Christ, for thou dost not recognise the voice of God. 12. In (ἐν, *dat.*) the day of the Lord the sins of men do not escape the eyes of the All-seer.

9. *Learn the Third Declension Nouns in § 30, the Adjectives on p. 46 (which you will see are only the combination of the declensions already learnt), the Aorist Indicative and the Present and Aorist Imperative of* λύω *(§ 64), and the Present Indicative of* εἰμί *(p. 130). Read §§ 33 and 205.*

The 3rd person of the Imperative has to be rendered in English by the help of the auxiliary "let." Note that the 2nd plur. Imper. is identical with the Indicative: a double rendering is therefore possible, unless the context forbids.

10. Translate—

1. ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. 2. ὁ λόγος σάρξ ἐστι, καὶ ἔχει σκηνὴν ἐν ἀνθρώποις. 3. ἀγγέλλετε τὴν μαρτυρίαν τοῦ Ἰησοῦ ἡγεμόσι

καὶ ἄρχουσιν. 4. *γινώσκομεν τὸν χριστόν, τὸν σωτῆρα τοῦ κόσμου.* 5. *ἐξέταζε τὰ πνεύματα, οὐ γάρ ἐστιν* ἐκ τοῦ θεοῦ.* 6. *εἰ ἐξ ἔργων* p. 165. *νόμου ἐστέ, ὑπὸ κατάραν ἐστέ.* 7. *τὸ δὲ φρόνημα τῆς σαρκὸς ἔχθρα ἐστὶν εἰς Θεόν.* 8. *οὐκ ἔστιν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τῆς σκοτίας.* 9. *ὑποκριτά, οὐκ ἐ-γίνωσκες τὰ καλά.* 10. *πάρεχε τὴν ἑτέραν σιαγόνα τῷ τύπτοντι.** 11. §§ 68, 252. *ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμέν.* 12. *βλέπομεν γὰρ διὰ ἐσόπτρου ἐν αἰνίγματι.* 13. *πιστεύετε εἰς τὸν θεόν, καὶ εἰς τὸν Ἰησοῦν πιστεύετε.*

11. Translate into Greek—

1. The carpenter's Son is (a) stumbling-block to the Jews. 2. Let the rulers hear the commands of God, and let the wise-man recognise His voice. 3. In winter we have the hands cold, but we cover the flesh of our bodies. 4. The unbelieving Greeks will sacrifice to demons. 5. Hear, O people, for the Lord saith the word. 6. Jesus said to the girl, Arise. 7. God created the ages through (*διά, gen.*) Christ. We will fast if (*εἰ*) men shall bind the Saviour. 9. Stead-

fast hopes do not put men to shame, but vain thoughts shake their ("the") souls. 10. Good are the names of the faithful witnesses of God. 11. By grace (*dat.*) and not from (ἐξ, *gen.*) holy works dost Thou save men, O Lord. 12. But she brought on a dish the head of the Baptist to (πρός, *acc.*) the evil queen.

12. *Learn* πατήρ (§ 37), πόλις (§§ 32 and 34), πᾶς (§ 40), *the method of forming the Future and Aorist Tenses* (§§ 111 and 113) *in ordinary verbs, and the Imperfect of* εἰμί (§ 159).

13. Translate—

1. ὁ Ἰησοῦς θεραπεύσει τὴν θυγάτερα τοῦ ἄρχοντος. 2. τὸ ἅγιον πνεῦμα ἐλέγξει τὸν κόσμον περὶ κρίσεως. 3. οἱ νεκροὶ θάψουσι τοὺς ἰδίους νεκρούς. 4. ἐν πάσαις πόλεσιν οἱ μαθηταὶ κηρύξουσι τὸ εὐαγγέλιον τοῦ σωτῆρος. 5. Πάτερ οὐράνιε, ἁγιασάτωσαν ἄνθρωποι ἐν παντὶ τῷ κόσμῳ τὸ ὄνομα τοῦ θεοῦ. 6. ἐν ὀλίγῳ χρόνῳ πείσει τὸν ἄρχοντα καὶ Χριστιανὸν ποιήσει. 7. οὐ διαστρέψει Παῦλον τὸν ἡγέμονα ἀπὸ τῆς πίστεως. 8. πάλαι ὁ θεὸς ἐ-λάλησεν τοῖς πατράσιν ἐν τοῖς προφήταις. 9. ἐ-κήρυξαν κατὰ

πάσας τὰς πόλεις τὸ εὐαγγέλιον τῆς βασιλείας. 10. ἐκ τοῦ πατρὸς καταβαίνει τὸ πνεῦμα τὸ ἅγιον ἐν ὀνόματι τοῦ σωτῆρος. 11. τὰ πρόβατα ἀγαπήσει* τὴν φωνὴν τοῦ καλοῦ ποιμένος. 12. ἐν πάσῃ πόλει θλίψεις μένουσι τὸν πιστὸν κήρυκα. § 212.

14. Translate into Greek—

(1.) Take heed for (*dat.*) all the flock, and shepherd the sheep in (ἐν) the grace of God. 2. The command is not from (ἐκ) Moses, but from the fathers. (3.) Daughter, by (*dat.*) the power of faith I will loose thy ("the") body from (ἀπό, *gen.*) the plague. (4.) Ye will proclaim the truth in (κατά, *acc.*) every city of Judæa. 5. The heralds of the Saviour in many * tribulations worked healings, and loosed men from every plague. 6. He bound his feet and his hands ("the" feet, etc.) with Paul's girdle. (7.) Ye will send many witnesses into (εἰς) the holy city, and will persuade the unbelieving. (8.) The disciples will leave on (ἐπί, *dat.*) the shore the ship of their ("the") father. 9. Among (ἐν) the rulers of the evil age the truth does not find willing * hearers. § 41. § 40.

10. Paul and the apostles proclaimed to all the governors of the cities the judgements of God. 11. We will not hide from (*ἀπό*) men all the counsels of God. 12. Ye hid the key of knowledge, and stopped men from (*gen.*) entering into the kingdom.

15. Learn the Nouns in § 32, the Adjectives in §§ 39–42, the Numerals in § 49, and the Pronouns in § 50. Read p. 54.

16. Translate into Greek—

For many cities. Good havens. Of good words. For the daughters of Zidon. Of one year. To four years. To all the priests. Of a wiser man. This great day (*acc.*). Of thy gold
§ 207. and silver wing. The year itself.* In the same *
§ 25. year. Of living water. Of the sharp north-*
§ 252 (end). wind. To me that sinned and broke (*aor. partic.*)*
§ 226. the commandments. By * unjust judgement. O
§ 226. children. With * the portions. For the iron gates. Of the strongest ox. By three witnesses, or four.

Note that **this man** *is in Greek either οὗτος ὁ ἀνήρ or ὁ ἀνὴρ οὗτος. The same rule of order applies to ἐκεῖνος,* **that.**

17. *Learn the Future of* εἰμί (§ 159) *and the Present and Imperfect Passive of* λύω (§ 75= 69). *Read p. 107.*

18. Translate—

1. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν ἔμπροσθεν τῶν ἀνθρώπων. 2. οἱ μαθηταὶ ἔ-συρον τὸ δίκτυον μεστὸν ἰχθύων μεγάλων.* 3. οὐ γινώσκετε τὰ βαθέα τοῦ Σατανᾶ.* 4. αἱ ἐντολαί αὐτοῦ βαρεῖαι οὐκ εἰσίν, ἡμεῖς δὲ φυλάξομεν αὐτάς. 5. ὑμεῖς μὲν πέμπεσθε ὑπὸ ἐμοῦ, ἐγὼ δὲ ὑπὸ τοῦ πατρός μου. 6. ἐ-διωκόμεθα διὰ δικαιοσύνην, ὁ δὲ θεὸς παρέξει ἡμῖν τὸν μισθὸν ἐν οὐρανῷ. 7. ἐ-μαθητεύετο ὑπὸ τῶν γραμματέων, καὶ βραδείᾳ καρδίᾳ ἐ-λάμβανε τὰ ῥήματα αὐτῶν. 8. σοὶ γὰρ πάντα νοήματά ἐστι γυμνά, καὶ πρὸς σὲ πᾶσιν ἡμῖν μένει ὁ λόγος. 9. ἔχομεν ἀρχιερεα μέγαν ἐν τοῖς οὐρανοῖς, καὶ αὐτὸς λύσει ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἐν τῷ αἵματι αὐτοῦ. 10. φέρετέ μοι τοὺς ἰχθύας. 11. ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν. 12. τὰ σκεύη τὰ κεραμικὰ συντρίβεται.

§ 41, § 25,

19. Translate into Greek—

1. The good fish of (ἐκ) every kind are

gathered into (εἰς) vessels. 2. Every nature of wild beast is being tamed by (*dat.*) the human nature, but man never tamed the tongue; for it is in (ἐν) our members the world of unrighteousness. 3. Thou wast not being tempted by (ἀπὸ) God, but wast enticed by thine own ("of thyself," § 51) desire. 4. To the fathers and to the ancient priests God made known the law. 5. God's wrath was revealed to evil races of men. 6. I wrote to you, fathers, because ye remain in the Father. 7. In Thee, O our heavenly Father, we have life and breath and all things. 8. The creation is being subjected to vanity, not willingly ("willing"), but in (ἐπί, *dat.*) hope of deliverance. 9. We are being accounted as (ὡς) sheep of slaughter. 10. He will make known the wealth of His glory upon (ἐπί, *acc.*) vessels of mercy. 11. Then (ἄρα) there is (still) left a sabbath-keeping for the people of God. 12. I was entrusted with the gospel (*acc.*) of the Gentiles, and Peter was entrusted with the (gospel) of the Jews.

20. *Learn the Pronouns in § 55, and the rest of the Indicative of* λύω *in all voices. Read §§ 120, 206, 234, 235, 252. Carefully apply the table in § 111.*

21. Translate—

1. *ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ ἐ-γράφη ἡ πρὸς Ἐφεσίους ἐπιστολή.* 2. *οἱ ἄνδρες, εἰδότες τὴν γνώμην αὐτοῦ, ἐ-πείσθησαν καὶ ὑπ-έ-στρεψαν ἐκ τοῦ χωρίου.* 3. *τούτων δὲ τῶν ἡμερῶν πᾶσαι ἐ-λογίσθησαν.* 4. *ἐ-βαπτίσαντο πάντες εἰς τὸν Μωυσῆν ἐν τῇ νεφέλῃ.* 5. *ἡ ἀπολογία μου τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν αὕτη.* 6. *οἱ τιμῶντες τὸν πατέρα τιμήσουσι καὶ τὸν υἱόν.* 7. *εἰ ἐμὲ ἐ-δίωξαν, καὶ ὑμᾶς διώξουσι.* 8. *οὐχ ὑμεῖς με ἐξ-ε-λέξασθε, ἀλλὰ ἐγὼ ἐξ-ε-λεξάμην ὑμᾶς.* 9. *ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου.* 10. *τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ ἔσται ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας.* 11. *καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.* 12. *πάτερ, ἐπισκέπτῃ ἄνθρωπον, δόξῃ καὶ τιμῇ ἐ-στεφάνωσας αὐτόν.*

22. Translate into Greek—

1. If (*εἰ*) we endure, we shall also reign-with (Him); if we shall renounce (Him), He also will renounce us. 2. We will worship God

§ 252. (*dat.*), who-justifieth * the ungodly. 3. Let him realise that (ὅτι) he-who-turned a sinner from error of his way will save his soul from (ἐκ) death and cover a multitude of sins. 4. God having spoken to the fathers in the prophets, at (ἐπί, *gen.*) the end of these days spake to us in a Son. 5. To him-that-overcometh, a crown of life shall be: he with the King (*dat.*) of Glory shall reign unto (εἰς) the ages. 6. To those-who-were-wronged (*aor. partic.*) by (ὑπό, *gen.*) men there is left the righteous judgement of God, who-judgeth all. 7. Glory and power (be) to Him-that-was-crucified. 8. Happy (are) the dead who-die in the Lord. 9. We have been loosed from (ἀπό) our sins by (ὑπό, *gen.*) Him-that-loved us. 10. Wilt thou not cease perverting (*partic.*) the straight ways of the Lord? 11. The evil-one touches not him-that-was-armed (*gen.*) with the sword of the Spirit. 12. Men will not shake the secure city which-was-founded upon (ἐπί, *acc.*), the Rock of the Ages.

23. *Learn the Indicative, Infinitives, and Participles of the Contracted Verbs in all voices* (§§ *97, 101–103, 107, 108*).

24. Translate into Greek—

You were * giving thanks. He was manifested.* We love. He was loving. You have † honoured. They were being glorified. I have been glorified. You have been cleansed. Thou shalt be saved. A (thing) that was hidden.* I have written. They were writing. Of (women) who saw. To (him) that loves.* (Men) who have been loved. To (men) who were loved (*aor.*). Of living (men) and living (women). He manifests. To (men) who manifest. Thou wast manifesting. They had * been honoured. Ye loved. Thou didst begin. Thou hadst slain. Ye abounded. They were going abroad. They were being joined to one another. Ye heard. To lost (men) and lost (women). § 238. § 240. § 239. § 252. § 252. § 239.

25. *Learn the rest of the Pronouns, and read whatever has not yet been studied in pp. 1–72, except small type.*

26. Translate—

1. *σὺ δὲ, κύριε, ἐ-ποίησας ἡμᾶς εἰς σεαυτόν, οὐδὲ ἀνάπαυσιν ἔχει ἡ καρδία ἡμῶν πρὶν ἂν ἐν σοὶ ἀναπαύσηται.** 2. *βλέπει τὸν μαθητὴν ὃν* §§ 286, 71.

§ 120. ἠγάπα * ὁ Ἰησοῦς ἀκολουθοῦντα. 3. τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται, πᾶν γὰρ φανερούμενον φῶς ἐστίν. 4. τὸ δὲ
§ 203. Ἔτι ἅπαξ * δηλοῖ τὴν τῶν σαλευομένων μετάθεσιν. 5. ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; 6. Καίσαρα ἐπικαλοῦμαι. Ἐπὶ Καίσαρα πορεύσῃ. 7. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν ἔχειν. 8. πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. 9. πάντες γὰρ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ. 10. ἡ γυνὴ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς τὴν δραχμήν. 11. Παῦλος
§ 120. δὲ ἠξίου * μὴ συμπαραλαμβάνειν τοῦτον. 12. ἡ ἀγάπη οὐ ζηλοῖ, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς.

27. Translate into Greek—

1. The members are anxious on behalf of (*ὑπέρ, gen.*) one another. 2. If (*εἰ*) anyone is hungry, let him eat in (his) house. 3. Is any sick among you? let him call-to-himself (*mid.*) the elders of the church, and let them pray over (*ἐπί, acc.*) him, having anointed him in

the name of the Lord. 4. With their tongues they were deceitful. 5. He that believeth is justified by (ἐκ) his faith, and is kept from (ἀπό) the evil (one). 6. With (ἐν) the tongue we bless the Lord and Father, and with it we curse men. 7. The word which we speak is not ours, but our Master's. 8. The Pharisee justifies himself, but his heart is manifested to God. 9. I humble myself, but you are exalted. 10. I accomplish healings to-day and to-morrow, and on the third (day) I am perfected. 11. What men keep this commandment, which (ὅστις) is manifested from heaven? 12. That is not another gospel, but there are some who love to annul the gospel of Christ.

28. *Read carefully pp. 96-111, and finish learning the table in § 111.*

2nd year.

29. Translate— 2nd class

(*a*) Καὶ εἶδεν * ἄνθρωπον τυφλὸν ἐκ γενετῆς. § 188. καὶ οἱ μαθηταὶ ἔ-λεγον Ῥαββεί, τίς ἥμαρτεν,* § 168. οὗτος ἢ οἱ γονεῖς; εἶπεν * Ἰησοῦς Οὔτε οὗτος § 174.

*ἥμαρτεν οὔτε οἱ γονεῖς, ἀλλὰ φανερ*οῦ*ται τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. ταῦτα εἰπὼν ἔ-πτυσεν χαμαὶ καὶ ἐ-ποίησεν πηλὸν ἐκ τοῦ πτύσματος καὶ ἐπ-έ-*
§ 195. *θηκεν* * *τὸν πηλὸν αὐτοῦ ἐπὶ τοὺς ὀφθαλμοὺς τοῦ*
§ 64. *τυφλοῦ, καὶ εἶπεν αὐτῷ, Ὕπαγε* * *εἰς τὴν κολυμ-*
§ 176. *βήθραν τοῦ Σιλωάμ. ἀπ-ῆλθεν* * *οὖν καὶ ἐ-νίψα-το καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν*
§§ 165, 252, 254(1). § 292. *ἔ-λεγον Οὐχ οὗτός ἐστιν ὁ καθήμενος* * *καὶ προσ-αιτῶν; ἄλλοι ἔλεγον ὅτι* * *Οὗτός ἐστιν· ἄλλοι ἔλεγον ὅτι Οὐχί, ἀλλὰ ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.*—John 9^{1-9} (altered).

30. Translate into Greek—

1. And there was a certain (*τις*) rich man, and he was clothed in purple; and a certain poor man
§ 226. by * name Lazarus had been cast at his gate; but even the dogs were licking his sores.

§ 252. 2. And one of them, when-he-saw * that he was healed, turned back with (*μετά, gen.*) a loud voice glorifying God; and he fell on (his) face by (*παρά, acc.*) His feet, giving Him thanks: and he himself was a Samaritan. And Jesus answered-and (*use*
§ 254 (2). 1 *aor. partic.**) said, Were not the ten cleansed?

but the nine, where (are they)? And He said to him, Thy faith hath saved thee.

3. And He took aside the Twelve, and * said unto them, Lo, we are going up to Jerusalem, and all things that-have-been-written through the prophets shall be fulfilled to the Son of Man. And this word was a hidden-thing (*perf. partic.*) from them; and they were not perceiving the things-that-were-being-said. § 254 (2).

31. Translate— p. 173.

*Τοῦ δὲ Ἰησοῦ γεννηθέντος * ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδού μάγοι ἀπὸ ἀνατολῶν παρ-ε-γένοντο λέγοντες Ποῦ ἐστὶν ὁ τεχθεὶς * βασιλεὺς τῶν Ἰουδαίων; ἐἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ. Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐ-ταράχθη, καὶ ἐ-πυνθάνετο παρὰ τῶν ἀρχιερέων καὶ γραμματέων τοῦ λαοῦ ποῦ ὁ χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου*

§ 195.

ἐκ σοῦ ἐξ-ελεύσεται * ἡγούμενος, § 176.

ὅστις ποιμανεῖ * τὸν λαόν μου τὸν Ἰσραήλ. §§ 111, 83.

§ 181. Τότε Ἡρῴδης λάθρᾳ καλέσας * τοὺς μάγους ἠκρί-
§ 120. βωσεν * παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου
§ 202. ἀστέρος, καὶ ἔ-πεμψεν αὐτοὺς εἰς Βηθλεέμ. οἱ δὲ *
§ 120. ἐ-πορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ προ-ἦγεν * αὐτούς,
§ 254 (2). ἕως ἐλθὼν * ἐ-στάθη † ἐπάνω οὗ ἦν τὸ παιδίον.
§ 180. § 199. ἰδόντες δὲ τὸν ἀστέρα ἐ-χάρησαν * χαρὰν
§ 220. μεγάλην * σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν
εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ·
§ 190. § 224. καὶ πεσόντες * προσ-εκύνησαν αὐτῷ,† καὶ ἀνοίξαν-
§ 197. τες τοὺς θησαυροὺς αὐτῶν προσ-ήνεγκαν * αὐτῷ
δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ
χρηματισθέντες κατ' ὄναρ δι' ἄλλης ὁδοῦ ἀν-ε-
χώρησαν εἰς τὴν χώραν αὐτῶν.—Matt. 2^{1-12} (altered).

32. Translate into Greek—

And His disciples came to Him, saying, Explain (*aor.*) to us the parable of the tares of the field. But He answered-and (*aor. partic.*) said, He-that-soweth the good seed is the Son of man; and the field is the world; and (as to) the good seed, these are the sons of the kingdom; and the tares are the sons of the evil (one), and the enemy that-sowed them is the devil; and the harvest

is a consummation of an age, and the reapers are angels. As therefore the tares are collected and burned with fire, so shall it be in the consummation of the age; the Son of man will send forth His angels, and they will collect out of His kingdom all the stumbling-blocks and them-that-do lawlessness, and will cast them into the furnace of the fire; there will there be the weeping, and the gnashing of the teeth. Then will the righteous shine forth as the sun in the kingdom of their Father. He-that-hath ears, let him hear.

33. Translate—

οἱ δὲ ἕνδεκα μαθηταὶ ἐ-πορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐ-τάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσ-ε-κύνησαν, οἱ δὲ * ἐ-δίστασαν. καὶ προσ-ελθὼν ὁ Ἰησοῦς ἐ-λάλησεν αὐτοῖς λέγων· Ἐ-δόθη * μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· πορευθέντες * οὖν μαθητεύσατε * πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν * πάντα ὅσα ἐν-ε-τειλάμην * ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν

§ 202. § 172. § 254 (2). § 64. § 101. § 195.

§ 220. εἰμὶ πάσας τὰς ἡμέρας * ἕως τῆς συντελείας τοῦ αἰῶνος.—Matt. 28^{16-20}.

34. Translate into Greek—

And Peter answered-and said to Him, Lord, if it is Thou ("*Thou* art"), bid me to come to (πρός, *acc.*) Thee upon (ἐπί, *acc.*) the waters; and He (§ 202) said, Come (*aor*). And having come-
§ 170. down * (*aor.*) from the boat, Peter walked upon the waters and came to Jesus. But seeing the wind he was afraid, and having begun to sink he cried, saying, Lord, save (*aor.*) me. And immediately Jesus, having stretched-out His hand, took hold of him (*gen.*) and saith to him, O Little-faith, for (εἰς) what didst thou doubt? And when they had gone-up (*gen. abs.*, see p. 173) into (εἰς) the boat the wind was still. And they in the boat worshipped Him (*dat.*), saying, Truly Thou art Son of God.

35. Translate—

Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος. χήρα δὲ

*ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο * πρὸς αὐτὸν λέγουσα Ἐκδίκησόν * με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ * φοβοῦμαι οὐδὲ ἄνθρωπον ἐντρέπομαι, ἐκδικήσω τὴν χήραν ταύτην, παρ-έχει γάρ μοι κόπον καὶ εἰς τέλος ἐρχομένη ὑπωπιάσει με.*—Luke 18$^{2-5}$ (altered).

§ 176. §§ 64, 111. p. 210 (top).

36. Translate into Greek—

And glory of (the) Lord shone-round them, and they feared a great fear (§ 220, beginning); and the angel said to them, Fear not, for behold I tell-good-news-of great joy to you, which (use *ὅστις*) shall' be to all the people, for there was born to you to-day a Saviour who is Lord Messiah, in David's city. And this (shall be) for you a sign: ye will find a babe swaddled (*perf. part.*), and lying in a manger. And suddenly there was (*γίνομαι, aor.*) with the angel a multitude of a heavenly host, praising (*gen. plur.*) God, and saying—

Glory in highest (places) to God, and upon earth;

Peace among men of (God's) good-pleasure.

37. *The student should now be able to form the parts of verbs from the tables. The Lexicon and the List of Verbs, p. 133 sqq., will enable him to trace "irregular" verbs: it is important to become familiar with the use of the list, which will have to be learnt gradually. The hyphen is still used in this piece to divide compound verbs, but not to distinguish the syllabic augment.*

38. Translate—

§ 117. § 174. εἶπεν * δὲ, Ἄνθρωπός τις εἶχεν † δύο υἱούς.

§ 136. καὶ εἶπεν ὁ νεώτερος * αὐτῶν τῷ πατρί Πάτερ,

p. 158. § 45. δός * μοι τὸ ἐπι-βάλλον μέρος τῆς οὐσίας· ὁ δὲ †

§ 167. δι-εῖλεν * αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς

§ 123. ἡμέρας συν-αγαγὼν * πάντα ὁ νεώτερος υἱὸς ἀπ-

εδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ δι-εσκόρπισεν

§ 178. τὴν οὐσίαν ζῶν * ἀσώτως. δαπανήσαντος δὲ

p. 173, § 171. αὐτοῦ * πάντα ἐγένετο † λιμὸς ἰσχυρὰ κατὰ τὴν

χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

§ 49. καὶ πορευθεὶς ἐκολλήθη ἑνὶ * τῶν πολιτῶν τῆς

χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς

αὐτοῦ βόσκειν χοίρους· καὶ ἐπ-εθύμει χορτασθῆ-

§ 209. ναι ἐκ τῶν κερατίων ὧν * ἤσθιον οἱ χοῖροι, καὶ

p. 115. οὐδεὶς ἐδίδου * αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν

§ 134. ἔφη * Πόσοι μίσθιοι τοῦ πατρός μου περισσεύον-

§ 222. § 134. ται ἄρτων,* ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι· † ἀνα-

§ 140. στὰς * πορεύσομαι πρὸς τὸν πατέρα μου καὶ

§ 174. § 168. ἐρῶ * αὐτῷ Πάτερ, ἥμαρτον † εἰς τὸν οὐρανὸν καὶ

§ 181. ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι * υἱός

σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. Καὶ
ἀναστὰς ἦλθεν * πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι § 176.
δὲ αὐτοῦ μακρὰν ἀπ-έχοντος * εἶδεν † αὐτὸν ὁ p. 173. § 188.
πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν * § 196.
ἐπ-έπεσεν * ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατ- § 190.
εφίλησεν αὐτόν. εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ,
ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι
εἰμὶ ἄξιος κληθῆναι υἱός σου. εἶπεν δὲ ὁ πατὴρ §§ 197, 201.
πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξ-ενέγκατε *
στόλην τὴν πρώτην καὶ ἐν-δύσατε αὐτόν, καὶ
δότε * δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδή- § 136.
ματα εἰς τοὺς πόδας,* καὶ φέρετε τὸν μόσχον p. 43.
τὸν σιτευτόν, θύσατε καὶ φαγόντες * εὐφρανθῶ- § 177.
μεν,* ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀν-έζησεν, § 245.
ἦν ἀπ-ολωλὼς * καὶ εὑρέθη.†—Luke 15[11-24]. § 188. § 177.

39. *Learn the remainder of λύω, εἰμί, and the Contracted Verbs, and the Tenses on pp. 83, 86, and 87. The uses of the Subjunctive and Optative should be read in §§ 245, 246, and 265–282. The syntax will have to be studied more in detail a little later, but a reading of these sections will enable the student to follow the sentences below.*

40. Translate into Greek—

1. I came in order that they might have life. 2. If (ἐάν, *subj.*) ye love Me, ye will keep My commandments. 3. Are-we-to-sin (*subj.*), that grace

may abound? 4. May the God of peace sanctify you and guide (*opt.*) you into the truth! 5. Today if ye shall-have-heard (*aor. subj.*) His voice, harden not (§ 245) your hearts. 6. They asked to what (purpose) this money was being spent (*pres. opt.*). 7. Whenever I am in the world, I am the light of the world. 8. Whithersoever thou goest-away (*aor. subj.*), I will go-away, and I will never (*οὐ μή* and *aor. subj.*) be parted from thee as long as I live. 9. Let us also go, that we may die with Him. 10. I could pray (*opt. aor.* with *ἄν*) to be like Him, but it would not be possible. 11. Let the water and the blood save (*opt.*) me from the wrath and make me pure! 12. Never may I boast (*opt.*), save in the death of Christ, my God! 13. And if this world were all possessed-with-demons (*opt.*), we lay it not to heart, for they could not (*opt.* with *ἄν*) conquer us. 14. So may we follow those-who-followed Thee, that we may partake with them the full reward (*gen.*). 15. See that thou be not enslaved to sin. 16. Have ye been persuaded that ye should not follow the truth (*dat.*)? 17. Rock of the ages, cleft (*perf. part.*) for (*ὑπέρ, gen.*) me, may I be hidden in Thee!

41. Translate—

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσεν δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ * Κανὰ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν· * λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν * καὶ ἐνέβησαν * εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. πρωίας δὲ ἤδη γινομένης * ἔστη * Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν * οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.† λέγει οὖν αὐτοῖς Ἰησοῦς Παιδία, μή * τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ. ὁ δὲ εἶπεν αὐτοῖς Βάλετε * εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε.* ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι† ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα * ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο,* ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων. Ὡς

§ 206. § 248. § 85. § 170. p. 173. § 135. § 164. § 292. § 258. § 170. § 177. § 175. § 120. § 178.

οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν
§ 163. κειμένην * καὶ ὀψάριον ἐπικείμενον * καὶ ἄρτον.
§ 197. λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε * ἀπὸ τῶν
ὀψαρίων ἃ ἐπιάσατε νῦν· ἀνέβη οὖν Σίμων Πέτρος
§ 175. καὶ εἵλκυσεν * τὸ δίκτυον εἰς τὴν γῆν μεστὸν
ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ
§ 161. τοσούτων ὄντων * οὐκ ἐσχίσθη τὸ δίκτυον. λέγει
αὐτοῖς ὁ Ἰησοῦς Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα
§ 164. τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς εἶ; εἰδότες *
ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει
τὸν ἄρτον καὶ τὸ ὀψάριον ὁμοίως.—John 21^{1-13}.

42. Translate into Greek—

Father of us, the (Father) in the heavens:
let Thy name be hallowed
let Thy kingdom come (§ 85)
let Thy will come-to-pass (*aor. pass.*)
as in heaven, (so) also upon the earth:
our bread for-the-coming-day
give (δός) us to-day;
and forgive to us our debts,
as we also forgave our debtors;
§ 256. and * do not bring- us -in into temptation,
but deliver us from the evil (one).—Matt. 6^{9-13}.

N.B.—Use *Aorist* Imperatives throughout.

43. *Learn the Conjugations of the Verbs in -μι, reading carefully everything else in §§ 124 to 158. The Exercises following assume that they are learnt in three stages—(1) Active Voice, §§ 128-141; (2) Middle Voice, §§ 142-154; (3) Miscellaneous information, and Irregular Conjugations, §§ 155-165.*

44. (1) Translate into Greek—

Jesus said to them, Whenever ye shall have stood * (*aor. pass.*) praying, forgive,† that ‡ your Father also may forgive (*aor.*) to you your trespasses.—Do ye not yet understand?—Jairus besought Jesus that (ἵνα) He might lay (*aor.*) His hands upon his daughter (*dat.* § 31).—Quench ye not the Spirit.—Let the people destroy the evil thing from their midst.—If I shall have ascended into the heaven, Thou art there.*—Jesus descended and * stood on (ἐπί, *gen.*) a level place.—The disciples forsook all and * gave their own things to the poor.—Know thyself.—The sun having set,* the crowds stood-around Jesus.—May God give to him to stand in that day before Him.—Give always to him-that-asks.*—Let them show their repentance (by) forgiving those who-wronged * them.—Let him know that it is of the understanding (men) to forgive.—Do not thou destroy (*pres. imper.*) thy brother.—When-

§ 266. § 244. § 279.

§ 59.

§ 254 (2).

p. 173.

§ 252.

§ 252.

ever thou givest alms, lay thy finger on thy mouth.—Add (*aor.*) to us faith.—When thou seest (the) naked, that (ἵνα) thou clothe him.—Fear not (φοβοῦμαι ἀπό, *gen.*, *aor. pass.* § 245) those-who-kill the body.—They do not understand the truth, and give not God the glory.—Eye-witnesses of the word delivered it to us.

N.B.—*In the first sentence the original has* ὅταν στήκητε (*from* στήκω). *What difference is there in meaning?* (*See § 266.*)

45. (2) Let them commit their souls to a faithful Creator.—Commit (*aor.*) these things to faithful men.—Ye cannot be-slaves to God
§ 25. and to mammon.*—To you it is being given to know the mysteries.—They say to Him, Master, Master, we are perishing.—Ye are putting off the old man.—Let us put off the works of darkness.—The people were hanging-upon him (*gen.*) listening. Do not mingle with the covetous.—Why didst thou put (*mid.*) this
§ 293. § 234. thing in thy heart?—Tell me, did * ye sell †
§ 223. the land for so much? *—I proposed to come to
§ 266. you, whenever God should have given * me oppor-
§ 258. tunity.—Did * Israel not know, the people whom

God foreknew?—They would * not be able to understand, even * if one shall have arisen from (the) dead (*plural*).—Shun strifes.—The skins are broken, and the wine perishes. § 275. § 262.

46. (3) May thy money be with thee for (*into*) perdition.—I was a stranger.—But while they were going out,* the Jews sought to kill them.—But they went away, and knew not what it might be.*—He reclined with the Twelve. —The Lord Jesus ascended into heaven, and sat on (ἐκ, lit. *from*) God's right hand.—It hath been written in the law that the sun should not set * (*aor.*) upon (ἐπί, *dat.*) one-that-hath-been-slain. p. 173. § 294. § 249.

47. *While working through these Exercises, the student should have been reading the Syntax, and learning the parts of the Accidence which he has not hitherto studied. He will now be able to read the easier parts of the N.T. in Greek, with constant reference to Grammar and Lexicon, and the use of the R.V. to check his work. The following pages contain grammatical notes on some passages with which he may begin.*

48. LUKE IV.

1. ἤγετο, § 120. ἐν, see R.V. margin. 2. ἡμέρας, extension in time, § 220. ἔφαγεν, § 177. οὐδέν,

§ 262. *συντ. αὐτ.* p. 173. 3. *υἱός*, tr. *son*, not *the son*. *γένηται*, § 171 and § 282. 4. *ἀπεκρίθη*, § 183. *ὅτι*, § 292. *ὁ ἄνθρ.* The article describes "man" in general: *ἄνθρ.* would = "a man." 5. *ἀν-αγαγών*, § 167. *ἔδειξεν*, § 172. 6. *αὐτῶν*, *i.e.* *τῶν βασιλειῶν*. *παρα-δέδοται*, § 124. *ᾧ ἄν*: antecedent understood, for *ἐκείνῳ ὃν ἄν* (§ 210 and § 266). 7. *σύ* put first for emphasis, but belongs to *προσκυν.* *ἐάν*, § 245. 8. *ἀποκρ.* *εἶπ.* § 254 (2). *Κύριον*, § 204*d*. *αὐτῷ*, § 224. 9. *ἔστησεν*, § 156. 10. *ἐντελεῖται* (*ἐν-τέλλω*), § 195. *τοῦ διαφ.* § 281 (3). 11. *ἀροῦσιν*, § 167. *μή*, § 279. 12. *εἴρηται*, § 174. *πάντα*, § 206. *ἀπ-έστη*, § 135. 16. *τεθρ.* § 196. *εἰωθός*, § 173. *ἀναγν.* § 139. 17. *ἐπ-εδόθη*, § 172. *ἀνοίξας*, § 168. *εὗρεν*, § 177. 18. *ἐπ' ἐμέ*: supply *ἐστίν*. The clause is *constr. prægn.* (§ 302), lit. "(comes) upon me (and) is (with me)": *ἐπί* with *acc.* denotes *motion on to*. *εἵνεκεν*, see under *ἕνεκα* in Lex. R.V. margin *wherefore*, lit. *because of which*. *πτωχοῖς*, lit. "to poor men": our idiom is "the poor." *ἀποστ.* *ἐν ἀφ.*, lit. "to send away in release." 19. Tr. "*an* acceptable year." 21. *ὡσίν*, § 300*c*. 22. *Ἰωσήφ*, here *gen.* (§ 36). 23. *ἐρεῖτε*, § 174, *εἰς τὴν K.*, p. 239 (top). 25. *ἔτη*, § 220. 26.

εἰ μή, § 302. *τῆς Σιδ.*, lit. "of the Sidonian (land)." **27.** *ἐπί* with gen. of person often = in the time of. **28.** *ἐπλήσθησαν*, § 190. *θυμοῦ*, § 222. **29.** *ὥστε*, § 283. **32.** *σάββασιν*, § 35. **34.** *ἀνέκραξεν*, § 183. *Ἔα*, interject. (R.V. *margin* takes it from *ἐάω*). *τί ἡμ.* § 224. *ἀπολέσαι*, § 188 (1 *aor.*). **35.** *μηδέν*, § 220. **36.** W. H. punctuate with R.V. *margin*. **39.** *ἀφῆκεν*, § 180. *διηκόνει*, § 120. **41.** *ἐξήρχετο*, § 212. *εἶα*, § 173. *ᾔδεισαν*, § 164. **42.** *τοῦ μή* § 264 and § 222, lit. "restrained him *from*." **43.** *ἀπ-εστάλην*, § 194. **44.** *εἰς*, § 302 (*constr. prægn.*). Or, more simply, p. 239 (top).

49. John xiv.

(In the notes on this chapter reference to the List of Verbs will only be made where there is special difficulty.)

1. The verbs in this verse are all imperative: see R.V. *margin*. **2.** *μοναί*, § 300*c*. *εἰ μή*, supply *ἦσαν*, "if there were not (many resting-places)." *εἶπον ἄν*, § 273. **3.** *ἐάν*, § 266 (end). *ἔρχομαι*, § 237. *παρα-λήμψομαι*, § 184. **7.** *ἐγνώκειτε*, § 273: note pluperfect instead of aorist (§ 239). *γινώσκω* = *I learn to know, recognise*; *οἶδα* = *I have assured knowledge of*. (W. H.

drop the *ι subscript* of ἤδειτε by a misprint.) **ἀπ' ἄρτι**: note ἀπό governing an adverb, "from now." ἑωράκατε, § 188. **10.** ἐγώ: supply εἰμί. **11.** τὰ ἔ. αὐτ. § 207. **12.** ὁ πιστ. p. 228. κἀκεῖνος, § 8*d*. τούτων, 228. **13.** ὅτι, § 56. **15.** ἀγαπᾶτε, § 274. **17.** ἐστίν: the R.V. translates the reading ἔσται (W. H. *margin*). **18.** ἀφήσω, § 180. **19.** μικρόν, § 227: supply ἐστίν. ὅτι: follow R.V. *margin*, translating *καί, and*. **20.** κἀγώ, § 8*d*. Supply εἰμί with each ἐγώ, and ἐστέ with the second ὑμεῖς. **21.** ὁ ἔχων, etc. § 252. **23.** ἐάν, § 274. ἐλευσόμεθα, § 176. **24.** ὁ μή, § 257. **26.** ὑπο-μνήσει, § 185 and p. 170. **28.** εἰ, § 273. ἐχάρητε, § 199. **29.** πρίν, § 286. ὅταν γένηται, § 266 (end). **31.** The most probable construction of this verse is to repeat ἔρχεται after ἀλλ', and ὅτι before καθώς. For the former ellipse (§ 303), cf. John 1[8] "he was not the Light, but (was) in order that he might bear witness concerning the Light": in each case the principal verb of the context is supplied between ἀλλά and the clause of purpose. The translation of the R.V. makes the clause of purpose depend upon οὕτως ποιῶ. ἄγωμεν, § 245.

50. MATTHEW VI.

1. *πρὸς τό*, § 281. *εἰ δὲ μήγε*, "but if not," *i.e.* "otherwise": § 302. *τῷ ἐν τ. οὐ.* § 206. 3. *γνώτω*, § 136. 5. *ἑστῶτες*, § 180. *φανῶσιν*, § 197 and § 300*d*. *πρόσευξαι*, p. 26 (top). 7. *ἐν*: R.V. paraphrases "*for*." 8. See R.V. *margin*. *ὧν*: the antecedent *ἐκεῖνα* is suppressed. *πρὸ τοῦ αἰ.* § 287. 9–13. See the literal version above, p. 20. 9. nom. for voc., p. 168. 10. *ὡς*: the clause belongs equally to the three lines that precede. *καί* = *also*. 11. *ἐπιούσιον*, § 227. 13. *τοῦ π.* masculine. 14. *ἐάν*, § 274. *ἀφῆτε*, § 137. 16. *νηστεύοντες*, *lit.* "(as) fasting." 17. *ἄλειψαι*, *νίψαι*: for the Middle, see § 234. 19. *ὑμῖν*, § 224. *σὴς καὶ βρῶσις* are regarded as one composite conception: hence the singular verb. 23. *σκότος*, p. 161 (top). *πόσον*: supply *ἐστίν*, as often. 24. *δυσί*, § 49. *ἑνός*, § 222, p. 174. 25. *φάγητε*, "deliberative" subjunctive, § 245. *πλεῖον*, "a greater (*thing*)": § 45 II. 26. *μᾶλλον διαφέρετε*, *lit.* "are better more than," a kind of double comparative. *σπείρουσιν*, § 212. 27. *ἡλικίαν*, probably "age" or "life." 29. *περιεβάλετο*: Mid.—"put around himself." 30. A mixed conditional sentence: "if He *does* clothe"

the lilies (§ 271), (*will* He not clothe, *ἀμφιεῖ*) "you?" (§ 274). Note omission of the verb in the apodosis by Ellipsis (§ 303). 33. *προστεθήσεται*, § 195. 34. *εἰς* gives the idea of anxieties kept in store *unto* the morrow, piled up upon it; the gen. *αὐτῆς* is like that taken by *ἐπιμέλομαι* (§ 222), and other verbs of *caring for*, coming under the category of "perception and feeling." *τὴν αὔριον* (adv.), § 203. *ἀρκετόν* = "a sufficient *thing*."

51. Translate—

§ 203. 1. *ὁ ἐγγύς * μου ἐγγύς τοῦ πυρός, ὁ δὲ μακρὰν * ἀπ' ἐμοῦ μακρὰν ἀπὸ τῆς βασιλείας.*

§ 222. 2. *ἐπιμελεῖσθε πίστεως * καὶ ἐλπίδος, δι' ὧν γεννᾶται ἡ φιλόθεος καὶ φιλάνθρωπος ἀγάπη ἡ τὴν αἰώνιον ζωὴν παρέχουσα.*

3. *τῇ αὐτῇ ἡμέρᾳ θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ· Ἄνθρωπε, εἰ μὲν οἶδας τί ποιεῖς, μακάριος εἶ· εἰ δὲ μὴ οἶδας, ἐπικατάρατος καὶ παραβάτης εἶ τοῦ νόμου.*

4. *αἰτεῖτε τὰ μεγάλα καὶ μικρὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια καὶ τὰ ἐπίγεια ὑμῖν προστεθήσεται.*

5. γίνεσθε δὲ δόκιμοι τραπεζῖται, τὰ μὲν * ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες. p. 157.

6. διὰ τοὺς ἀσθενοῦντας ἠσθένουν, καὶ διὰ τοὺς πεινῶντας ἐπείνων, καὶ διὰ τοὺς διψῶντας ἐδίψων.

7. εἶδες τὸν ἀδελφόν σου, εἶδες τὸν θεόν σου.

8. ἐὰν μὴ ποιήσητε ὑμῶν τὰ κάτω εἰς τὰ ἄνω καὶ τὰ ἀριστερὰ εἰς τὰ δεξιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν μου.

9. ὑμεῖς δὲ ζητεῖτε ἐκ μικροῦ αὐξῆσαι καὶ ἐκ μείζονος ἔλαττον εἶναι· εἰσερχόμενοι δὲ καὶ παρακληθέντες δειπνῆσαι μὴ ἀνακλίνεσθε εἰς τοὺς ἐξέχοντας τόπους, μήποτε ἐνδοξότερός σου ἐπέλθῃ καὶ προσελθὼν ὁ δειπνοκλήτωρ εἴπῃ σοι· ἔτι κάτω χώρει, καὶ καταισχυνθήσῃ· ἐὰν δὲ ἀναπέσῃς εἰς τὸν ἥττονα τόπον καὶ ἐπέλθῃ σου ἥττων, ἐρεῖ σοι ὁ δειπνοκλήτωρ· σύναγε ἔτι ἄνω, καὶ ἔσται σοι τοῦτο χρήσιμον.

Sayings attributed to Jesus.

φιλάνθρωπος, *loving men.* ἐξέχω, *excel.*
δειπνοκλήτωρ, *host, entertainer.* συνάγω (here, *intr.*), *move.*

52. Translate into Greek—

1. A man untempted is rejected.

2. That which is weak shall be saved through what is strong.

3. Guard my mystery for me and for the sons of my house.

4. Why marvel ye at the signs? I offer you a great inheritance, which the whole world doth not contain.

5. Behold I make the last things as the first.

6. Do not grieve the Holy Spirit which is in you, and do not quench the light which shone in you.

7. To all it was divided by the Father, as any man is or shall be worthy.

Sayings attributed to Jesus.

53. Translate—

1. λέγει Ἰησοῦς, Ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

Cf. Matt. 5[d].

2. λέγει Ἰησοῦς, Ἐὰν μὴ νηστεύσητε τὸν κόσμον,* οὐ μὴ εὕρητε τὴν βασιλείαν τοῦ θεοῦ· καὶ ἐὰν μὴ σαββατίσητε τὸ σάββατον, οὐκ

§ 188. ὄψεσθε * τὸν πατέρα.

σαββατίζω=make a sabbath of, keep (the sabbath).

3, 4. λέγει Ἰησοῦς, Ἔστην ἐν μέσῳ τοῦ κόσμου, καὶ ἐν σαρκὶ ὤφθην * αὐτοῖς, καὶ εὗρον πάντας μεθύοντας, καὶ οὐδένα εὗρον διψῶντα ἐν αὐτοῖς· καὶ πονεῖ ἡ ψυχή μου ἐπὶ τοῖς υἱοῖς τῶν ἀνθρώπων, ὅτι τυφλοί εἰσιν τῇ καρδίᾳ αὐτῶν καὶ οὐ βλέπουσιν, πτωχοὶ καὶ οὐκ οἴδασιν τὴν πτωχείαν. § 188.

5. λέγει Ἰησοῦς, Ὅπου ἐὰν * ὦσιν δύο, οὐκ εἰσὶν ἄθεοι, καὶ εἴ που εἷς ἐστὶν μόνος, λέγω, ἐγώ εἰμι μετ' αὐτοῦ· ἔγειρον τὸν λίθον, κἀκεῖ * εὑρήσεις με, σχίσον τὸ ξύλον, κἀγὼ * ἐκεῖ εἰμί. p. 207, note. § 8 (*d*).

6. λέγει Ἰησοῦς, οὐκ ἔστιν δεκτὸς προφήτης ἐν τῇ πατρίδι αὐτοῦ, οὐδὲ ἰατρὸς ποιεῖ θεραπείας εἰς τοὺς γινώσκοντας αὐτόν.

7. λέγει Ἰησοῦς, πόλις οἰκοδομημένη * ἐπ' ἄκρον ὄρους ὑψηλοῦ καὶ ἐστηριγμένη οὔτε πεσεῖν δύναται οὔτε κρυβῆναι. § 120.

8. λέγει Ἰησοῦς, Ἀκούεις εἰς τὸ ἓν ὠτίον σου, [τῷ δὲ ἑτέρῳ παρακούεις (?)].

"*Sayings of Jesus*" (*Oxyrhynchus Logia, I.*), restored.

πονέω = *grieve*

54. Translate into Greek—

Then I saw in my dream that Christian was

in a muse[1] awhile.[2] To whom also Hopeful[3] added these words,[4] Be of good cheer; Jesus Christ maketh thee whole. And with that Christian brake out with a loud voice, Oh, I see Him again! and He tells[5] me, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow[6] thee." Then they both took courage, and the enemy was after that as still as a stone,[7] until they were gone over. Christian therefore presently found ground to stand upon,[8] and so it followed that the rest of the ground was but shallow.[9] Thus they got over. BUNYAN.

55. Translate—

§ 223. *Ὄρθρου* δὲ τῆς κυριακῆς Μαριὰμ ἡ Μαγδαληνὴ μαθήτρια τοῦ κυρίου (φοβουμένη διὰ τοὺς Ἰουδαίους, ἐπειδὴ ἐφλέγοντο*[10] *ὑπὸ τῆς ὀργῆς, οὐκ*

§ 173. *ἐποίησεν ἐπὶ τῷ μνήματι τοῦ κυρίου ἃ εἰώθεσαν* ποιεῖν αἱ γυναῖκες ἐπὶ τοῖς ἀποθνήσκουσι καὶ τοῖς*

[1] *μελετάω.* [2] "A little time" (§ 220). [3] *Ἐλπίς.*
[4] "But to him, H. adding, spake these things."
[5] "Hath said" (2 Cor. 12^{8}). [6] *συγκλύζω.*
[7] *ἀπολιθόομαι.*
[8] "Immediately found where he should stand" (§ 245).
[9] "And it came to pass and (as to) the rest there was no longer depth of water" (§ 291). [10] *φλέγω, burn.*

ἀγαπωμένοις αὐταῖς)* λαβοῦσα μεθ' ἑαυτῆς τὰς § 224.
φίλας ἦλθε ἐπὶ τὸ μνημεῖον ὅπου ἦν τεθείς, καὶ
ἐφοβοῦντο μὴ * ἴδωσιν αὐτὰς οἱ Ἰουδαῖοι, καὶ § 259.
ἔλεγον Εἰ καὶ μὴ ἐν ἐκείνῃ τῇ ἡμέρᾳ ᾗ ἐσταυρώθη
ἐδυνήθημεν κλαῦσαι καὶ κόψασθαι, κἂν * νῦν ἐπὶ § 267.
τοῦ μνήματος αὐτοῦ ποιήσωμεν ταῦτα. τίς δὲ
ἀποκυλίσει ἡμῖν καὶ τὸν λίθον τὸν τεθέντα ἐπὶ
τῆς θύρας τοῦ μνημείου, ἵνα εἰσελθοῦσαι παρακα-
θεσθῶμεν [1] αὐτῷ καὶ ποιήσωμεν τὰ ὀφειλόμενα ;
μέγας γὰρ ἦν ὁ λίθος, καὶ φοβούμεθα † μή τις ἡμᾶς § 259.
ἴδῃ· καὶ εἰ μὴ δυνάμεθα, κἂν * ἐπὶ τῆς θύρας § 267.
βάλωμεν ἃ φέρομεν εἰς μνημοσύνην [2] αὐτοῦ, (καὶ)
κλαύσομεν καὶ κοψόμεθα ἕως ἔλθωμεν εἰς τὸν
οἶκον ἡμῶν. καὶ ἀπελθοῦσαι εὗρον τὸν τάφον
ἠνεῳγμένον,* καὶ προσελθοῦσαι παρέκυψαν ἐκεῖ § 168.
καὶ ὁρῶσιν ἐκεῖ τινὰ νεανίσκον καθεζόμενον ἐν μέσῳ
τοῦ τάφου ὡραῖον καὶ περιβεβλημένον στολὴν * p. 170.
λαμπροτάτην, ὅστις ἔφη αὐταῖς· * § 85.
τί ἤλθατε ; * § 258.
τίνα ζητεῖτε ; μὴ * τὸν ἐσταυρωμένον † ἐκεῖνον ; § 254
ἀνέστη καὶ ἀπῆλθεν· εἰ δὲ μὴ πιστεύετε, παρα- (3).
κύψατε καὶ ἴδατε * τὸν τόπον ἔνθα [3] ἔκειτο, ὅτι § 85.
οὐκ ἔστιν, ἀνέστη γὰρ καὶ ἀπῆλθεν ἐκεῖ ὅθεν
ἀπεστάλη. τότε αἱ γυναῖκες φοβηθεῖσαι ἔφυγον·
ἦν δὲ τελευταία ἡμέρα τῶν ἀζύμων, καὶ πολλοί

[1] παρακαθέζομαι, *sit beside.* [2] μνημοσύνη, *memory.*
[3] ἔνθα, *where.*

τινες ἐξήρχοντο ὑποστρέφοντες εἰς τοὺς οἴκους
p. 173. αὐτῶν τῆς ἑορτῆς παυσαμένης.* ἡμεῖς δὲ οἱ
δώδεκα μαθηταὶ τοῦ κυρίου ἐκλαίομεν καὶ ἐλυπού-
§ 141. μεθα, καὶ ἕκαστος λυπούμενος διὰ τὸ συμβὰν *
ἀπηλλάγη εἰς τὸν οἶκον αὐτοῦ. ἐγὼ δέ Σίμων
Πέτρος καὶ Ἀνδρέας ὁ ἀδελφός μου λαβόντες
ἡμῶν τὰ λίνα[1] ἀπήλθαμεν εἰς τὴν θάλασσαν,
§ 203 (end). καὶ ἦν σὺν ἡμῖν Λευεὶς ὁ * τοῦ Ἁλφαίου ὃν
κύριος . . . [the sentence is unfinished].—
Conclusion of the so-called "Gospel of Peter."

56. *The remaining Exercises supply some further illustrations of the Syntax: those parts are selected in which the examples in the Grammar need supplementing. In Exercises where corrections of the A.V. are asked for, it will be found that the R.V. supplies the correction for the sake of which the verse was set, the nature of which is indicated by the reference to the Grammar. The student should try to find the mistake by himself, then refer to the Grammar, and finally correct himself by the R.V. It should be observed that other corrections will appear in most of these verses, due partly to lexical, partly to grammatical considerations, not dealt with in the Grammar; but even more frequently to changes of reading. W. H. will generally represent the amended text followed by the R.V.*

57. Correct the following mistranslations of the A.V.:—

(*a*) *Use of the Article and Pronouns.*

Matt. $5^{9.\ 15}$, John $4^{27.\ 43}$, Acts 17^{23}, Heb. 3^{16}

[1] λίνον, *net.*

(§ 53 sq.) 4^{3} (see § 296) $6^{16.\ 20}$ 7^{24} 8^{5} $9^{4.\ 5}$ $11^{10.\ 34.\ 39}$ $12^{14.\ 15}$ 13^{8}.

See also 1 Cor. 4^{6}, Heb. $10^{23.\ 29}$ 11^{11} 12^{27} 13^{5}, where the A.V. is right, as far as this point goes.

(*b*) *Use of the Tenses.* (§§ 237–242).

Matt. $5^{10.\ 23}$, John $4^{17.\ 18.\ 27.\ 30.\ 38}$ $5^{16.\ 18}$, 1 Cor. 11^{23} $15^{4.\ 14.\ 15–19}$, Heb. 1^{13} 3^{3} $4^{2.\ 3.\ 4}$ $7^{6.\ 11}$ $8^{1.\ 6}$ $9^{6.\ 7.\ 24}$ $10^{5.\ 6.\ 10}$ $11^{3.\ 5.\ 14.\ 17}$ (§ 239) 12^{3}.

(*c*) *Use of the Participles.* (§§ 252–254.)

Acts 2^{47} 19^{2} 27^{40} (see § 234), Heb. $2^{1.\ 9}$ $6^{6.\ 8}$ 8^{13} 9^{6} 12^{25}. (The last change in Acts 19^{2} is due to the fact that *πνεῦμα ἅγιον* without the article means *a gift* or *influence* of the Holy Spirit.)

58. Examine the following miscellaneous illustrations of the Syntax :—

(*a*) *Attraction and Fusion of Relative and Antecedent.* (§§ 209, 210.)

In these supply the antecedent (proper case of *αὐτός*, *οὗτος*, or *ἐκεῖνος*), and put the relative into the case required by its own clause. The R.V. will supply the means of checking correctness.

Rom. 8[29] *οὕς προέγνω, καὶ προώρισεν.* John 18[26], 1 Cor. 7[39] (*ἐλευθέρα . . . γαμηθῆναι*), 2 Cor. 11[12] (*ὃ . . . ποιήσω* and *ἐν ᾧ . . εὑρεθῶσιν*).

Acts 8[24] *δεήθητε ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.* Acts 21[19] 22[15].

John 13[29] *ἀγόρασον ὧν χρείαν ἔχομεν.* Rom. 6[16] *ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας ἢ ὑπακοῆς.* Matt. 19[11], Acts 8[19] 13[37].

Luke 5[25] *ἄρας ἐφ' ὃ κατέκειτο.* Rom. 10[14] *πῶς ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν;* 6[21] *τίνα καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε;* (Use § 221, p. 172.)

John 6[29] *ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν.* 17[9] *ἐρωτῶ περὶ ὧν δέδωκάς μοι.* Rom. 14[22] (end), 2 Cor. 5[10], Gal. 1[9], Heb. 5[8].

2 Cor. 2[3] *ἵνα μὴ λυπὴν σχῶ ἀφ' ὧν ἔδει με χαίρειν.* John 11[6] *ἔμεινεν ἐν ᾧ ἦν τόπῳ.* 1 Cor. 10[30], Phil. 4[11].

John 11[32] *ἦλθεν ὅπου ἦν Ἰησοῦς.* 6[62] 20[19], Matt. 25[24], Mark 5[40].

Luke 2[20] *ἐπὶ πᾶσιν οἷς ἤκουσαν.* Acts 3[21] *πάντων ὧν ἐλάλησεν.* 7[17] *τῆς ἐπαγγελίας ἧς ὡμολόγησεν.* Jude [15] *περὶ πάντων ὧν ἠσέβησαν.*

59. (*b*) *Use of the Subjunctive and Optative.* (§§ 245, 246, and chap. vi.)

1 Cor. 15[32] *φάγωμεν καὶ πίωμεν.* Phil. 3[15]. Rom. 5[1] *ἔχωμεν.* 6[1] *ἐπιμένωμεν.* 1 John 3[18] *μὴ ἀγαπῶμεν λόγῳ.* Luke 23[31] *ἐν τῷ ξηρῷ τί γένηται;* Mark 8[37] (§ 155). Matt. 26[54] *πῶς πληρωθῶσιν αἱ γραφαί;* 13[28] *θέλεις συλλέξωμεν αὐτά;* Matt. 7[4] *ἄφες ἐκβάλω τὸ κάρφος.* Matt. 27[49], Mark 15[36]. (In these three passages *ἄφες, ἄφετε* must be treated as simple auxiliaries, like English *let me, let us:* the R.V. is probably wrong in the second and third of them.) Matt. 10[9] *μὴ κτήσησθε.* 10[19] etc.

Mark 4[21. 22] *ἵνα τεθῇ . . . ἵνα φανερωθῇ . . . ἵνα ἔλθῃ.* Matt. 2[8] *ὅπως προσκυνήσω αὐτῷ.* 1 Cor. 4[6] *μετεσχημάτισα . . . ἵνα μάθητε . . . ἵνα μὴ φυσιοῦσθε* (§ 105). Gal. 4[17] (§ 99). Mark 14[10] (§ 155) 9[30]. Mark 13[36] *μὴ εὕρῃ.* Luke 2[35] *ὅπως ἂν ἀποκαλυφθῶσιν.* Acts 3[19]. Luke 12[50] *ἕως ὅτου τελεσθῇ.* Mark 14[32]. Matt. 8[20] *οὐκ ἔχει ποῦ κλίνῃ.* Rom. 8[26], Matt. 6[25]. Matt. 10[11] *εἰς ἣν ἂν πόλιν εἰσέλθητε . . . μείνατε ἕως ἂν ἐξέλθητε.* 5[19] *ὃς ἐὰν λύσῃ.* 7[12] 8[19] 11[27] etc. 10[33] 20[26] 21[22] 26[48] etc. Matt. 5[13] *ἐὰν μωρανθῇ.* 8[2] *ἐὰν θέλῃς.* John 12[32] *ἂν ὑψωθῶ.*

13^{20} 16^{23} 20^{23}. Phil. 3^{12} *εἰ καὶ καταλάβω.* 1 Cor. 14^{5} *εἰ μὴ διερμηνεύῃ.* Matt. 21^{40} *ὅταν ἔλθῃ.* 2^{8} *ἐπὰν εὕρητε.* Luke 11^{2} *ὅταν προσεύχησθε.*

Mark 4^{26} *οὕτως ἐστὶν ἡ βασιλεία ὡς ἄνθρωπος βάλῃ* . . . (Possibly the old use of Subjunctive in *similes*, not mentioned in the Grammar.)

Heb. 13^{20} *ὁ θεὸς καταρτίσαι ὑμᾶς.* Philem. ^{20} *ἐγώ σου ὀναίμην* (§ 152). 1 Thess. $3^{11.\ 12}$.

Luke 1^{29} *διελογίζετο ποταπὸς εἴη ὁ ἀσπασμός.* 3^{15} 18^{36} *ἐπυνθάνετο τί εἴη τοῦτο.* Acts 25^{20} *ἔλεγον εἰ βούλοιτο.* 1 Cor. 15^{37} *εἰ τύχοι.*

60. (*c*) *Conditional Sentences.* (§§ 268–278.)

Matt. 19^{10} *εἰ οὕτως ἐστὶν ἡ αἰτία, οὐ συμφέρει.* 1 Cor. 6^{2} 9^{17}. Matt. 8^{31} *εἰ ἐκβάλλεις, ἀπόστειλον.* Rom. 8^{11} *εἰ οἰκεῖ, ζωοποιήσει.* 1 Cor. 15^{16} *εἰ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται* (p. 210, top). Acts 16^{15}. John 11^{12}. 2 Cor. 7^{14}. John 5^{47}. Heb. 12^{25}.

Mark 3^{27} *οὐ δύναται ἐὰν μὴ πρῶτον δήσῃ.* John 8^{24}. Acts 15^{1}. 1 Cor. 9^{16}. John 7^{17} *ἐάν τις θέλῃ, γνώσεται.* 16^{7}. Heb. 12^{20} 13^{23}.

1 Cor. 7^{28} *ἐὰν γαμήσῃς, οὐκ ἥμαρτες* (§ 270, end). Acts 27^{39} *ἐβουλεύοντο εἰ δύναιντο ἐκσῶσαι τὸ πλοῖον.* (See § 294. Striking out *ἐβουλεύοντο*, what would their original words be? In English, of course, "If we can, we will . . . ": see § 274.) 1 Cor. 14^{5} *μείζων ὁ προφητεύων, ἐκτὸς εἰ μὴ διερμηνεύῃ.* 1 Thess. 3^{8} *ζῶμεν ἐὰν στήκετε.* Luke 6^{11} *τί ἂν ποιήσαιεν.* (Give their original words, and state the mood, etc., of the *regular* protasis.) Acts 17^{18} *τί ἂν θέλοι λέγειν* (*if* he were allowed); 26^{29} *εὐξαίμην ἄν* (*if* I followed my own wish). In this paragraph carefully point out the deviations from the normal.

Matt. 23^{30} *εἰ ἤμεθα . . . οὐκ ἂν ἤμεθα . . .* John 5^{46} 8^{42} 9^{41} 15^{19} 18^{30}. Gal. 3^{21}. Matt. 12^{7}. 1 John 2^{19}. 1 Cor. 12^{19} *εἰ ἦν ἓν μέλος, ποῦ τὸ σῶμα*; Heb. 7^{11}. 10^{2} *οὐκ ἂν ἐπαύσαντο* (supply a protasis, "*if* they could").

John 9^{33} *εἰ μὴ ἦν . . . οὐκ ἠδύνατο.* 15^{22} 19^{11}. Matt. 26^{24}.

Heb. 2^{3} *πῶς ἐκφευξόμεθα ἀμελήσαντες . . .*; 1 Tim. 4^{4}. 1 Cor. 11^{29}. Gal. 6^{9}.

61. (*d*) *Uses of Infinitive.* (§§ 247–251, and ch. vi.)

Matt. 2^{2} *ἤλθομεν προσκυνῆσαι.* 11^{7}. Col. 4^{6} *ὁ λόγος (ἔστω) ἐν χάριτι . . . εἰδέναι.* Heb. 5^{5} *οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι.* Luke 8^{8}. Rom. 13^{11}. Matt. 15^{26} *οὐκ ἔστιν καλὸν λαβεῖν.* Acts 21^{21} *λέγων μὴ περιτέμνειν.* 1 Thess. 4^{3} *τοῦτο γάρ ἐστιν θέλημα . . . ἀπέχεσθαι ὑμᾶς . . . εἰδέναι ἕκαστον.* Acts 14^{19} *νομίζοντες αὐτὸν τεθνηκέναι.* Eph. $3^{5.6}$ *τῷ μυστηρίῳ . . . εἶναι τὰ ἔθνη . . .* Acts 20^{16} *ὅπως μὴ γένηται χρονοτριβῆσαι.* 16^{16} 19^{1}. 2 Pet. 2^{21}. Heb. 2^{10}. Rom. 15^{24} *ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς.* Phil. 4^{11}. 2 Cor. 7^{11} *τὸ λυπηθῆναι κατειργάσατο σπουδήν.* Gal. 4^{18} *ἐν τῷ παρεῖναί με.* Acts 3^{26}. Rom. 15^{23} *ἐπιπόθειαν τοῦ ἐλθεῖν.* 2 Cor. 10^{2} *δέομαι τὸ μὴ παρὼν θαρρῆσαι.* 1 Cor. 16^{4}. 1 Cor. 14^{39}. Phil. 2^{6}. Acts 14^{9} 20^{3}. Luke 24^{29} *εἰσῆλθεν τοῦ μεῖναι.* 24^{25}. Matt. 24^{45}. Acts 21^{12}. Jas. 5^{17}. Luke 4^{42}. Phil. 1^{23} *ἐπιθυμίαν εἰς τὸ ἀναλῦσαι.* Jas. 1^{19} *ταχὺς εἰς τὸ ἀκοῦσαι.* 1^{18} *ἀπεκύησεν εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν.* 1 Cor. 10^{6}. 2 Cor. 8^{6}. Phil. 1^{7} *διὰ τὸ ἔχειν με ὑμᾶς.* Luke 11^{8}. Jas. 4^{15} *ἀντὶ τοῦ λέγειν ὑμᾶς.* Luke 18^{1} *ἔλεγεν πρὸς τὸ δεῖν.* 12^{5} *μετὰ*

τὸ ἀποκτεῖναι. Acts 8^{40} ἕως τοῦ ἐλθεῖν. 2 Cor. 8^{11} ἐκ τοῦ ἔχειν (note also the other infins. there).

John 8^{58} πρὶν Ἀ. γενέσθαι. Acts 7^{2} πρὶν ἢ κατοικῆσαι αὐτόν. Matt. 8^{28} ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν. Mark 2^{12} 3^{10}.

VOCABULARY

The words given here are only intended for use in the contexts belonging to them in this book. The figures, except where p. (page) is prefixed, stand for sections in the Grammar.

A, AN, *τις*, 54; or more often omit.
abound, *περισσεύω*.
accomplish, *ἀπο-τελέω*.
according to, *κατά* (*acc.*), p. 240.
account (*verb*), *λογίζομαι*.
add, *προστίθημι*, 195.
after, *μετά* (*acc.*), p. 240.
again, *πάλιν*.
age, *αἰών*, *-ῶνος*, *ὁ*.
all, *πᾶς*, *πᾶσα*, *πᾶν*, 40.
All-seer, *παντεπόπτης*, *-ου*, *ὁ*.
alms, *ἐλεημοσύνη*, *-ης*, *ἡ*.
also, *καί*.
always, *πάντοτε*.
am, *εἰμί*, 159.
am a slave, *δουλεύω*.
am able, *δύναμαι*, 142 ff.
am afraid, *φοβέομαι*.
am anxious, *μεριμνάω*.
am deceitful, *δολιόω*, 97.
am hungry, *πεινάω*.
am of good cheer, *θαρσέω*.
am possessed with demons, *δαιμονίζομαι*.
am sick, *ἀσθενέω*.
am still, *κοπάζω*.
among, *ἐν* (*dat.*), p. 238.
and, *καί*, *δέ*, p. 159.
ancient, *ἀρχαῖος*, *-α*, *-ον*.
angel, *ἄγγελος*, *-ου*, *ὁ*.
annul, *ἀκυρόω*.
anoint, *ἀλείφω*.
another, *ἄλλος*, 57.
answer, *ἀπο-κρίνομαι*, 183.
any man, *τις*, 54.
apostle, *ἀπόστολος*, *-ου*, *ὁ*.
arise, *ἐγείρω* (mainly *pass.*), 173.
arm with, *ὁπλίζω* (*acc.*).
as, *ὡς*.
as long as, *ἕως*.
ascend, *ἀνα-βαίνω*, 170.
ask, *αἰτέω*, *ἐρωτάω*.
at, *εἰς* (*acc.*), p. 238; *ἐπί* (*dat.*), p. 242; *ἐν* (*dat.*), p. 238.
authority, *ἐξουσία*, *-ας*, *ἡ*.

BABE, *βρέφος*, *-ους*, *τό*.
Baptist, *Βαπτιστής*, *-οῦ*, *ὁ*.
bear (children), *τίκτω*, 195.
because, *ὅτι*.
because of, *διά* (*acc.*), p. 239.
before, *ἔμπροσθεν* (*gen.*).
begin, *ἄρχομαι*.

behold! ἰδού, ἰδέ.
believe, πιστεύω.
beseech, παρα-καλέω.
bid, κελεύω.
bind, δέω, 172.
bird, πετεινόν, -οῦ, τό.
bless, εὐλογέω.
blind, τυφλός, -ή, -όν.
blood, αἷμα, -ατος, τό.
boast (*verb*), καυχάομαι.
boat, πλοῖον, -ου, τό.
body, σῶμα, -ατος, τό.
both, ἀμφότεροι, -αι, -ά
branch, κλάδος, -ου, ὁ.
bread, ἄρτος, -ου, ὁ.
break, ῥήγνυμι, 134, 192.
break (law, sabbath), λύω.
break out (cry), κράζω, 183.
breath, πνοή, -ῆς, ἡ.
bridegroom, νυμφίος, -οῦ, ὁ.
bring, φέρω, 197.
bring in, εἰσ-φέρω, 197.
brother, ἀδελφός, -οῦ, ὁ.
burn, κατα-καίω, 181.
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